

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

Volume XII.—No. 40.

HARTFORD, SATURDAY, OCTOBER 19, 1833.

Whole No. 612.

THE CHRISTIAN SECRETARY,
PUBLISHED WEEKLY AT HARTFORD, CONN.
UNDER THE DIRECTION OF A COMMITTEE OF THE
CONNECTICUT BAPTIST CONVENTION.
PRINTED BY PHILEMON CANFIELD,
Ten Rods South of the State House.

Price, \$2 a year, if paid within three months of the time of sending; if not, in addition of 20 cents will be charged. Single copies, 5 cents. Postage to be paid by subscribers. A discount of 10 per cent. will be made to Agents, who receive and pay for the paper, or to those who order by mail.

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From an English Work. HISTORY OF THE CHURCH. Continued.

II. The internal condition of Christianity—method of its history—Pope Gregory the Great—his character and conduct—worship of Images—Purgatory—Relics—Ceremonies—the Gregorian Canon.

THE INTERNAL CONDITION OF CHRISTIANITY FROM THE REIGN OF JUSTINIAN TO THAT OF CHARLEMAGNE.

In an endeavour to compress into a few short chapters the ever-varying records of fifteen centuries, it might, perhaps, be thought sufficient to exhibit a mere chronological series of events and names; but we consider it a more profitable, as it is certainly a more attractive employment, to select and illustrate what is material and consequential, and to pass, as it were, from eminence to eminence, dwelling for some short space on each, and delineating its features with some exactness, though we may thus be compelled to treat with little minuteness the periods intervening; but it is certain that there are many secondary names, and many occurrences of mere temporary importance, which may be consigned to silence without any danger to the integrity and usefulness of history. On this principle we shall proceed, without delay, from the death of Justinian to the accession of Gregory the First to the pontifical chair. That period, from the year 526 to 604; and he illustrated that short period by so many splendid qualities, and pursued his various purposes with such bold and successful exertion, that he has acquired, and perhaps deserved, the deep and faithful veneration of the Catholic Church. At least it has been found so difficult to estimate his character with moderation, and we observe so much temperance, both in the eulogies and the insinuations which are offered to it, that its mere strength and energy, which are thus sufficiently ascertained, assert its claim to a more considerate and impartial examination.

GREGORY THE GREAT.
Two prominent vices overshadowed and counteracted the numerous excellencies of Gregory—superstition and ambition. For the former of these some excuse may be found in the spirit and principles of the age in which he lived; the latter was the produce of the same vigorous nature which gave birth to his virtues; and it was urged in him to an excess, which it would not have reached in a feeble mind. His virtues were his own, and those of his religion; and if we should discredit, as affected, that humility which preferred the cloister to the chair of St. Peter, and so long rejected the proffered miter, at least we must praise the generosity which let him, in early life, to bestow his large possessions on the Church, and we must admire his ardent piety, and sincere, though often mistaken, devotion. The extreme severity of his moral practice has not been contested, nor his latest endeavours to enforce the same practice in every rank and order of his clergy. Circumstances, political as well as religious, had introduced abuses into the system of ecclesiastical discipline, which a weak and narrow mind might have thought it expedient to protect, but which Gregory knew that it was wiser to reform. Indeed we may observe, that the best ends of every Church in every age, and those whose services are most gratefully acknowledged by posterity, however ungraciously they may be accepted by interested contemporaries, are men who dare to distinguish between the good and its corruptions, and to administer severe measures of reformation which are necessary for its health and perpetuity. It thus would it have been still happier for the fame of that Pope had he taken a still bolder view of the imperfections of his Church, and applied to the cure of its deeper and spiritual diseases the remedial attention which he bestowed on its discipline and its ceremonies. The character of Gregory was distinguished by the fervor of his charity; the virtue which founded his palace with crowds of sufferers every rank and profession, and distributed their relief the funds, which with little scant might have been lavished on selfish purposes to exercise this alone, but strove, on the contrary, to extend its practice by powerful exhortations among his episcopal brethren—"Let the Bishop think that reading and preaching are suffice, or studiously to maintain himself in retirement, while the hand which enriches and beautifies is closed. But let his hand be bountiful; let him make advances to those who are in necessity; let him consider the wants of others as his own; for without these qualities the name of Bishop is a vain and empty title." He should also remark, that this Pope exerted himself on more than one occasion to redeem Christian prisoners from captivity, and to alleviate their sufferings during it.

Pope Gregory the Great, called St. Gregory, was remarkable for many things; for exalting his own authority, for running down human learning and polite literature, for burning classic authors, for patronizing ignorance and stupidity, for persecuting heretics, for ordering the most execrable crimes, and for relating a multitude of absurd, monstrous and ridiculous lies, called miracles. He was an ambitious, insolent Prelate, under the mask of humility." Jortin, Remarks, vol. iv., p. 403. Most, though by no means all, of the above charges are true; but the counterpoise of good and powerful qualities is left almost entirely unnoticed by their author.

He was diligent in his efforts to propagate the Catholic faith. His most important spiritual conquest was that of England; and if it be a reproach to him that he there permitted the subverters to retain, under other names, the substance of some of their superstitious practices, in France, where the longer and more essential diffusion of the religion left less excuse for such a concession, he zealously endeavored to extirpate the remains of idolatry. The conversion of the Jews was another favorite object with him; and in one respect he adopted the most promising means for that purpose, by treating them with mildness and humanity; in another he insulted their principles, while he disgraced his own, by the direct offer of gain, as the reward of their apostasy. His zeal for the unity of the Church is a very ambiguous excellence; but it was warmly, and (as Roman Catholics historians assert) successfully exerted, both against the remnant of the Donatists, and against certain schismatics who had seceded from the Church on the controversy respecting the Three Chapters. We may add to this, that his activity in ennobling the services of religion, and adding splendor to its ceremonies, however unworthy a method of recommending a spiritual religion, found some excuse in the degenerate principles of the sixth century.

Through the disturbed condition of Italy, the aggressions of the Lombard invaders, and the weakness of the Imperial power, the direction of the political interests of Rome devolved for the most part upon Gregory. It appears not that he sought that charge, so eagerly grasped by many of his successors, but rather that he entered with reluctance upon duties which, if not at direct variance, were at least little in accordance with a spiritual office. But, having once undertaken them, he discharged them with the ability and in the spirit which became his character and his profession; he presented himself as a mediator and pacificator, and by his faithful ministry to the God of peace, he succeeded in averting the arms of his enemies, and in preserving his country from servitude.

He professed to reject from the service of religion that profane learning of which his writings prove him to have been ignorant; and hence probably proceeded the charge so commonly believed, though insufficiently supported, that he burnt the Palatine Library, and destroyed some of the most valuable remains of classical antiquity. But it is admitted, that he was inferior to none in the learning of his own age; and his diligence and energy are abundantly attested by the voluminous and even vigorous compositions which he has left behind him.

USE OF IMAGES.

We shall proceed to point out some instances in which Gregory deviated even farther than his predecessors from that ancient faith and practice of which his See, since it now claimed exclusively the denomination of Apostolic, professed a peculiar observance. It was the end of the sixth century, the dangerous usage which had originated in the fourth, of exposing images of saints, of the virgin, and even of Christ, in places consecrated to worship, had taken deep root, as well in the Western as in the Eastern Church. Socrates, the Bishop of Marseilles, caused some of them to be removed, and complaint was made to Gregory. The Pope at once, and very explicitly, declared that images should on no account be approached as objects of worship, and strongly exhorted the Bishop to press that consideration on all who might possibly mistake their use—which was, when truly understood, to impart knowledge to the ignorant, and learning to the illiterate. At the same time, such being their professed end and purpose, he strenuously opposed their removal. By this determination, he impressed upon a popular corruption that sanction and authority which alone was wanting to make it permanent and universal.

The belief in the fire of Purgatory was seriously inculcated by the same Pontiff; and to him more justly than to any individual, we may attribute the practical system to which that speculative opinion gave birth. He also exalted the merit of pilgrimages to the Holy Places; but the superstition which he most ardently sustained, was a reverential respect for relics, founded for the most part on their miraculous qualities. The deep and earnest solemnity with which one of the greatest characters of his age and church was not ashamed to enforce so very

* *Altaria destruantur, reliquie penitentur.* He allows even sacrifices on *Sacris* days—substituting, however, a convivial, for a superstitious, motive—*ne diabolici tam animalia immolent, sed ad laudem Dei in esu sua animalia occidant.* See Baron, ann. 601, xxii.

† Fleury, H. E. lib. xxxv, sect. xxi. He complains of immolations to idols, worship of trees, sacrifices of the heads of animals, &c.—*Quia perveni ad nos quod multi Christianorum et ad Ecclesias occurrant, et (quod dici nefas est) a cultura demonum non discedant.* See Baron, ann. 597, xvii.

‡ The subject of the fifth General Council. One of these schismatics, named Stephen, came to Rome, and offered to Gregory to return to the Church, if the Bishop would take upon himself the risk of his soul, and intercede with God as his sponsor and fideliator, that his return to the Catholic Church should be sanctioned in Heaven; which Gregory undertook without any hesitation—*quod Gregorius minime facere cunctatus est.* Baronius, ann. 590, sect. xxvi.

§ The following is his boast to Sabinius, his Apostolicus or Envoy at Constantinople. "Unum est quod me suscitavit cernimus Dominus nostris: quia (tha) si ego servus coram in morte Longobardorum tam miseris voluissent, hodie Longobardorum gens nec regem, nec duces, nec comites habuisset, atque in summa confusione esset divisa. Sed quia Deum timeo, in morte ejuslibet hominis me misere formido." See Baronius (ann. 595, sect. xviii.) who details his various negotiations with the Lombards very accurately.

¶ There seems to be no authority for this accusation older than the twelfth century. See Bayle, Vie de Greg. I.

‡ *Disciplina vero liberalibus, hoc est grammaticis, rhetorica, dialectica, ita a puero est instituta, ut quantum tempore forent adhibere Roma studia literarum, tamen nulli in urbe sua secundum putaretur." Paul. Diacon. Vit. St. Greg. Gibbon, c. xlv.*

** There are greater remains of the works of Gregory than of any other Pope; and a diligent and judicious study of his Epistles might still throw much new light on the early History of his Church. Baronius attributes the rudeness of his style to the barbarism of the age in which he lived.

gross a delusion, cannot so well be depicted to the reader as in his own language.

REVERENCE FOR RELICS.

The Empress Constantina, who was building a Church at Constantinople to St. Paul, made application to Gregory for the head of that Apostle, or at least for some portion of his body. The Pope begins his answer by a very polite expression of his sorrow "that he neither could nor dared to grant that favor; for the bodies of the holy Apostles, Peter and Paul, are so resplendent with miracles and terrific prodigies in their own Churches, that no one can approach them without great awe, even for the purpose of adoring them. When my predecessor, of happy memory, wished to change some silver ornament which was placed over the most holy body of St. Peter, though at the distance of almost fifteen feet, a warning of no small terror appeared to him. Even I myself wished to make some alteration near the most holy body of St. Paul, and it was necessary to dig rather deeply near his tomb. The Superior of the place found some bones which were not at all connected with that tomb; and, having presumed to disturb and remove them to some other place, he was visited by certain fearful apparitions, and died suddenly. My predecessor, of holy memory, also undertook to make some repairs near the tomb of St. Lawrence; as they were digging, without knowing precisely where the venerable body was placed, they happened to open his sepulchre. The monks and guardians who were at the work, only because they did not presume so much as to touch it, all died within ten days: to the end that no man might remain in life who had beheld the body of that just man. Be it then known to you, that it is the custom of the Romans, when they give any relics, not to venture to touch any portion of the body; only they put into a box a piece of linen (called *brandaum*) which is placed near the holy bodies; then it is withdrawn, and shut up with due veneration in the Church which is to be dedicated, and as many prodigies are then wrought by it as if the bodies themselves had been carried thither; whence it happened, that in the time of St. Leo, (as we learn from our ancestors,) when some Greeks doubted the virtue of such relics, that Pope called for a pair of scissors, and cut the linen, and blood flowed from the incision. And not at Rome only, but throughout the whole of the West, it is held sacrilegious to touch the bodies of the Saints, nor does such temerity ever remain unpunished. For which reason we are much astonished at the custom of the Greeks to take away the bones of the Saints, and we scarcely give credit to it. But what shall I say respecting the bodies of the holy Apostles, when it is a known fact, that at the time of their martyrdom, a number of the faithful came from the East to claim them? But when they had carried them out of the city, to the second milestone, to a place called the Catacombs, the whole multitude was unable to move them farther—such a tempest of thunder and lightning terrified and dispersed them. The napkin, too, which you wished to be sent at the same time, is with the body, and cannot be touched more than the body can be approached. But that your religious desire may not be wholly frustrated, I will hasten to send to you some part of those chains which St. Paul wore on his neck and hands, if indeed I shall succeed in getting off any filings from them. For since many continually solicit as a blessing that they may carry off from those chains some small portion of their filings, a *priest stands by with a file*; and sometimes it happens that some portions fall off from the chains instantly, and without delay; while, at other times, the file is long drawn over the chains, and yet nothing is at last scraped off from them."

The pages of Ecclesiastical History are so full of such idle fables, that the repetition even of the smallest portion of them is a task as tedious as it is unworthy of a reasonable mind; but when such absurdities are propagated and dignified by the pen of Gregory the Great—of him whom the Roman Church reveres almost as the first among her saints, and whose writings for so many centuries directed, and even still direct, the principles of her Ministers—it would be a neglect of historical duty to pass them over in complete silence.

* Baronius, who cites the Pope's reply with considerable admiration, attributes the Empress's exorbitant request to Ecclesiastical ambition,—to a desire to exalt the See of Constantinople to a level with that of Rome, by getting into her possession so important a portion of great an Apostle. Fleury quotes the letter chiefly in proof that the *transfer* of relics was forbidden in the Roman Church, while that abuse was permitted in the East.

† Eligius or Eloi, Bishop of Noyon (or Limoges,) a contemporary of Gregory, and also a Saint, acquired extraordinary celebrity by his ardor in searching after the bodies of martyrs, and his miraculous sagacity in the discovery of them. And as he thus became a person of influence in his day, we may venture to record what, in his opinion, was the sum and substance of true religion. "He is a good Christian (says St. Eligius) who goes frequently to church, and makes his oblations at God's altar; who never tastes of his own fruit until he has presented some to God; who, for many days before the solemn festivals, observes strict chastity, though he be married; that he may approach the altar with a safe conscience; lastly, who can repeat the Creed and the Lord's Prayer. Redeem your souls from punishment whilst you have it in your power; offer your free gifts and tithes; contribute towards the luminaries in holy places; repair frequently to church, and humbly implore the protection of the Saints. If you observe these things, you may appear boldly at God's tribunal in the day of judgment, and say—Give, Lord, according as we have given." The original is quoted by Mosh. Cent. vii., p. ii. c. iii.

‡ The Dialogues of Gregory abound with miraculous narratives; and Fleury excuses this practice by pleading that he had not philosophers for his antagonists, who needed argument for confutation, but that the pagans then to be found were chiefly peasants, serfs, or soldiers, and were more moved by a miraculous story than by the most conclusive syllogism. In process of time, Gregory, from being the relater, rose to be the performer of miracles. About one hundred and eighty years after his death, Paulus Diaconus records, that a Roman lady, on some occasion, receiving the Communion from Gregory, and hearing him say the customary words, could not forbear smiling, when he called that the body of Christ which she had made with her own hands—for at that time the people used to bring to the

The public worship of God was still celebrated by every nation in its own language; but its forms were enlarged from time to time by new prayers and offices, as well as hymns and psalms, and such other additions as were found proper to enliven devotion. Gregory introduced a more imposing method of administering the Communion, with a magnificent assemblage of pompous ceremonies. This institution was called the Canon of the Mass; and such as it appears in the Sacramentaries of St. Gregory, such, word for word (says Fleury,) we say it still. After regulating the prayers, the Pope descended to the modulation of the chant; and to give some permanency to his success in this matter, he established a school of chanters, which subsisted for at least three centuries after his death.† Other alterations were made by the same pontiff in the distribution of the parishes, the calendar of festivals, the order of processions, the service of the priests and deacons, the variety and change of sacerdotal garments; and as most of them were permanent, we may consider the system properly called Roman Catholic as having assumed its peculiar character at this time. And thus, while the Antiquity of the universal Church may justly be regarded as having ceased at the accession of Constantine, it is not a fanciful position that its Middle Age—that indistinct period, during which the principles that were hereafter to give it a more lasting and definite form, were collecting strength, but were not yet developed—was brought to a close by the splendid pontificate of Gregory.

To be continued.

ORDINATION OF A SWISS BAPTIST.

On the 3d of July last, M. de Rodt, a Swiss gentleman, who came to London for the purpose of obtaining admission into the Christian ministry, was solemnly set apart to the sacred office at the Rev. Dr. Cox's Chapel, Hackney. The following is a translation of the Address delivered by him on that occasion. His object is to be the pastor of a dissenting church in the canton of Berne. The cause of his going to London for ordination seems to have been, that having become a Baptist in principle, Pedobaptists refused to participate in this ceremony. His account of himself, and his zeal to engage in the duty of preaching the Gospel, the reader will observe with delight. Berne, the scene of his contemplated labors is in Switzerland, 70 miles N. E. of Geneva. The canton is said to be 150 miles in length, and 75 in breadth. Our extract is from the Continental Herald, No. 2, attached to the August No. of the London Baptist Magazine. Our brethren in England have formed a Baptist Continental Society for spreading the Gospel on the Continent of Europe, but their means of operation are as yet but feeble.—*Christian Watchman.*

ADDRESS OF M. DE RODT.

It is with emotions of respect, of joy, and of gratitude, that one of your brethren from a distant land presents himself before you, to obtain the fulfilment of his first earthly desire, by being invested with the high office of the Christian ministry. For this purpose you require a relation of his experience, his principles, and his future vocation. May it please the Lord to enable him to give it in truth, simplicity, and humility, ever keeping in view His glory! My conversion from darkness to the marvelous light of the Gospel was effected in a manner little peculiar or extraordinary, when I was about thirteen years of age. The sudden death of my mother, to whom I was supremely attached, was the first appeal to my heart. A near female relative, converted through the same event, was the chief instrument of which the Lord made use to lead me, as well as several other members of the family, to Him who only is life. My father was then a prefect of government, in a retired part of the country in the Jura. He consented that my aunt, who occupied the place of my mother, should freely profess her faith in the Saviour, and receive his children. Public assemblies were soon formed, and this was the commencement of the revival of religion in that part of the Canton of Berne. The pastor of the place, and three tutors whom I had successively, were converted, and are now evangelical pastors. Many students left us to enter the Missionary Institution at Basle, one of whom now labors in Africa. Though at this period my faith was enveloped in much darkness, I already entertained a desire to embrace the ministerial vocation, but external circumstances suppressed this desire. Placed at a singularly youthful period of my life in the career of my ancestors, which was that of the magistracy, I advanced under the direction of Providence rapidly, and, at the age of twenty, became one of the secretaries of government. But it became apparent that I was placed in this situation not to acquire distinguished honors, but to bear a more striking testimony to the truth of God. Switzerland was then, with regard to religion, in a state of remarkable progression. Everywhere, but particularly in French Switzerland, an awakening was manifest. Bible and Tract Societies were formed, many ministers in the national church were converted, and became powerful instruments of the revival. The visits and residence of many English Christians in Switzerland contributed also powerfully to spread the truth in that country. In proportion as the revival went on and increased, dissent manifested itself. The ordinance of God relative to the union of his people was discerned and followed, and the promotion of their mutual

Communion their own bread, which was a small, round, flat cake. The Pope, perceiving her behaviour, took the bread out of her hands, and having prayed over it, showed it to her turned into flesh, in the sight of the whole people.

* H. E. lib. xxxvi., s. xix. Fleury describes the alterations of Gregory at length and clearly. The great pains which the Pope took in these matters, and especially in the composition of his celebrated chant, are zealously related by Maimbourg, in his History of the Pontificate of St. Gregory.

† Fleury, lib. xxxvi., sect. xxi. "In the time of John the Deacon (about 900,) the original of his Antiphonary was preserved with great respect, as well as the couch on which he reposed while chanting, and the whip with which he menaced the children." Pope Gelasius (says the same historian in sect. xv.) had made a collection of the office of the masses, into which St. Gregory introduced many changes and additions. He collected the whole in one volume, which is his Sacramentary, for so they formerly called the book which contained the prayers used in the administration of the sacraments, and chiefly of the Eucharist. All that was to be chanted was marked in another volume, called the "Antiphonaire, parce que l'on chantoit alternativement; d'où vient le nom d'antiphones ou antienues (antems) comme il a été expliqué."

total edification, as well as a conviction of the profanation of divine things in the national church, led many Christians to separate from it. Numerous churches were formed, and through the grace of God walked in the simplicity of the truth, and in the power of piety. The governments were struck with this new phenomenon, and incensed by the forest testimony which a true church, separated from the state, bore, even by its very existence, to the errors of the world. They resolved to maintain, by secular power, their assumed rights of sovereign bishops of the church, and took severe measures against the sectaries. Numerous edicts were enacted solely on account of celebrating public worship, or the communion, without the pale of the churches. At Berne almost all the little Society just formed, and which was composed of thirty persons, was expatriated. At this period I was not among those who were called separatists, but the question engaged my attention, and, after a long conflict against the truth, I could no longer resist it, though I foresaw at once, and under the most sombre colors, the consequences of this step: the ruin of my political expectations and temporal prosperity, the opprobrium of my family, and the terrible blow inflicted upon the heart of a father of whom I was the chief earthly hope. This Lord was, however, stronger than my weakness, and I became united to the little remnant of the original society. The government was informed of it, manifested its displeasure, and commanded me to leave these assemblies. I dared not obey and submit to their authority, notwithstanding my respect and warm attachment for these magistrates, whose friendship I possessed, and many of whom were my near relatives. They adopted also many friendly measures to withdraw me from the path of Christian obedience. I had private and kind interviews with one of the principal, and with many others of the members. They proposed to me leave of absence, in order that I might mature, in a foreign country, my new principles, before I exposed myself to their fatal consequences. But I could not take counsel of the flesh, and the Lord enabled me to bear testimony to his will with much power and freedom. The government, perceiving the failure of all their benevolent measures, and wearied and irritated by my resistance, which they denominated obstinacy, folly and rebellion, pronounced, though with a favorable testimony to my previous conduct, suspension from my office, afterwards imprisonment, and at length, after a month's detention in prison, dismissal from my place, and banishment for an unlimited period. Thus, cast out from my country, and deprived of the only occupation for which my education had qualified me, and which I could not pursue in a foreign land, nothing could prevent my immediate entrance upon the Lord's service; and the desire of being consecrated to the ministry was powerfully re-awakened. Many faithful pastors confirmed me in this desire, and I commenced my studies in Greece, under the direction of M. Malin, and afterwards continued them with one of my friends, M. Vivien, a pastor at Montbéliard, in France, during three years. I should at the present period have been ordained under the direction of these two servants of God, to whom I am strongly attached; but, during the past autumn, a change occurred in my opinions which destroyed this hope. I became a Baptist in sentiment, and on this account these ministers scrupled to participate in my ordination; and this is one of the chief circumstances which determined me to apply for this purpose to you, my much honored brethren, during my short abode in your country.

The expression of my faith, with regard to the fundamental truths of religion, is such as I have had the happiness to hear amidst you. I profess my belief in one sole Divine Essence, in the revelation of three persons, the Father, Son, and Holy Spirit. I believe that the human race are fallen from their original purity; that they are dead in sin, and incapable of rescuing themselves from eternal perdition. I believe that the Son of God, manifested in the flesh by the will of the Father, and by the operation of the Holy Spirit, has accomplished the salvation of his people by his sacrifice, and by his resurrection. I believe that faith in the Saviour is the characteristic of the people of God, and that whoever professes it, and denies it not by his conduct, ought to be received as a brother, with all that charity which Christ has manifested towards us. I consequently believe that it is sufficient to be a child of God to have the right of admission into the churches of Christ, whose only design is the edification of his body, by the preaching of the truth, and by the exercise of charity and discipline. This expression of my faith is conformable to that of most of the Swiss churches. If the Lord through his grace should honor me with the ministerial vocation, I conceive that my post will be that of an evangelist in my country, and a pastor over the little church of Berne. The sentence of my banishment was repealed by the ancient government, and, what is remarkable, by a unanimity of voices. Thus, when during the past year I returned to Berne for a short time, many of the principal magistrates received me with much affection, and invited me to return and establish myself in peace, assuring me, not only that I should be tolerated as a dissenter, but that I should even be recognized as a minister if I became invested with that office; which would be the first instance of the recognition of a dissenting minister in the canton of Berne. These singularly favorable circumstances, as well as the decided and repeated requests of the church at Berne, which has no pastor, and increases under the care of a French brother, have directed my attention to my country, and my native town. A knowledge of the language and habits of the people; my numerous relatives; the deficiency of laborers in German Switzerland; my circumstances, which enable me to be independent of the brethren, and of societies, by residing with my family; all these are so many indications in which I conceive I recognize the divine will relative to my post. But it is a field of difficulty. There are few evangelical ministers in the national church; and, being the first and only evangelical dissenting minister in the canton, I shall have to struggle against a colossal opposition, not only on the part of the numerous mercenaries, who bear for their condemnation the title of ministers and pastors, but even from some of the people of God, who are still held captive by the ancient and imposing forms of the national church. There is, however, reason to believe that these national forms will speedily fall before the attacks of a gross infidelity, which in Switzerland, as elsewhere, is now tearing away the mask of Christianity, and that the Lord will instruct his people by the force of circumstances to unite together. I conclude, by expressing to you, much honored brethren, my regret at not being able to address you in your language, and being thus obliged to repress the emotions with which my heart is overcharged in the prospect of the solemn office which the Lord will

grant me, I trust, through your hands. May his Spirit deign efficaciously to consecrate me for his service, and recall me to your remembrance before the throne of grace, when I shall be called to sustain, far from you, the difficult warfare of a servant of God. If I considered only my own nothingness, I should not be able to enter upon this solemn charge, the difficulties of which, as they already present themselves before me, fill me with dismay; but my confidence is in Him, through whom we can do all things. Amen.

Extract from the Baccalaureate Address, delivered by President Woods, at the late Annual Commencement of the University of Alabama.

In the third place, young gentlemen, let me entreat you to remember, wherever you go, that the great principles of right and wrong remain unchangeably the same. They are the same in every latitude; the same in every age; the same in all ranks and conditions of society. They do not change with the changing opinions of men. The terms right and wrong, denote simple ideas incapable of analysis; and these terms can be defined only by synonymous terms; or by some associated qualities or consequences.

Virtue and vice can never be made, under any circumstances, to interchange their natures. They are, and forever will be, essentially different. There are certain fundamental principles of right, which are in their nature immutable and eternal as the throne of God, and on which the throne of God itself rests.

Education does, indeed, exert a mighty influence on human character. It may guide or misguide, invigorate or weaken, exalt or degrade, the human powers. But it can create no new faculties; and though it may pervert, it cannot destroy existing ones. All education presupposes the existence of certain powers which are to be educated. If, then, you perceive in man the power or faculty of distinguishing right from wrong, you may be sure, that power is not the gift of education, but of God.

Education may give currency to vice, but cannot make vice, virtue. A man may act in accordance with the notion of right which prevail around him, yet he may be following a multitude to do evil, and walking in the broad road that leads to death. A man may act most conscientiously, and yet act most wrongly. He may, with Saul of Tarsus, truly think he is doing God service, when in reality he is persecuting God's people. "There is a way which seemeth right unto a man, but the end thereof, is the way of death." A man through culpable indolence or prejudice, may fail to acquire that knowledge which is necessary to enable him to judge of the rectitude of his actions, and yet for those actions he may be held responsible by his Maker.

In determining, then, the rectitude of moral conduct, rely not upon your own hasty and superficial view of things; nor upon the fluctuating opinions of those around you. Measure not yourselves by yourselves; but measure your moral conduct by that rule of right furnished by the only infallible being in the universe. What he approves, must be right; what he condemns, must be wrong. But he does not approve or condemn arbitrarily. He pronounces that to be virtue, which is right in itself; and that to be vice, which is wrong in its own nature. The distinctions of virtue and vice depend not upon the arbitrary will even of the moral Governor of the universe; much less do they depend upon the legal enactments of fallible men; or upon any accidental circumstances of birth, of education, or of fortune.

Never be induced, then, to perform a bad action, however great may be the apparent utility of that action to yourselves or to the public. "Never do evil that good may come." To pure unfeeling utility may be a safe guide through all the regions of moral conduct; but to beings of a selfish, depraved nature, it would prove an *ignis fatuus*, leading its followers far from the paths of rectitude, and plunging them into the deep quagmires of iniquity.

From the Am. Baptist Magazine.

Chesler Dist. S. C. June, 1833.

Dear Sir,

I comply with your request, to furnish you an account of the state of that branch of our Lord's church, over which I am placed as pastor.

In July, 1831, when my mind was filled with contending emotions, I was invited to attend a camp-meeting in Edgely District, expecting to be absent from the Theological Institution about ten days. At that meeting the revival, which has continued almost without abatement in the upper counties of our state, commenced; and, instead of ten days, my absence was protracted until January, 1832. So many accounts of this work have found their way into the public prints, that it would be superfluous to recapitulate them. As far as I was concerned, it seemed to me and to my dear fellow laborers in those revivals, entirely and decidedly improper for me to leave them. In short, I could not. I hope the Spirit of Almighty God detained me there. I spent three months at Newberry C. H., where a church rose up, and continues now to prosper.

In January, 1832, I left that village, and went to Camden. The church had written to me, requesting me to settle with them; and their situation at the time called forth my sympathy. When I entered the town, the brethren (the whole church) "were with one accord in one place," praying to his Blessed Head that I (unworthy I) might be sent to them. They could get no minister whose gifts seemed to promise usefulness in that place, to settle with them. I was their last resort, and they would take no refusal. A necessity seemed thus to be laid upon me; and with a combination of almost opposite emotions, I consented. This step was taken contrary to the opinions and advice of almost every friend I consulted. But, as there was no path more plainly marked before me, I determined to lean on the Lord, and go forward.

In the Camden church, I soon discovered evident signs of an approaching season of revival. The brethren had been long praying that their little church might be remembered and refreshed. The Lord heard and answered them. In April and May, a scene was witnessed, which caused the heart of every friend of Christ to rejoice. Though it commenced in the Baptist church, the Presbyterians and Methodists shared almost largely of its influence; and these three denominations were brought into a nearer and more Christian feeling than they had probably ever enjoyed before. In June, almost every one of our congregation were hopefully converted and baptized; and I again began to feel that the calls of others were to be attended to. The fields around me were whitening to a greater harvest; and so pressing were the calls from other places that I requested the church to release me from further engagements with her, that I might travel as an evangelist. They did so; and without a single dollar, (except a few which I borrowed,) I gave up my salary for the remainder of the year, and commenced a series of meetings, in company with other brethren,

which the Lord blessed to the conversion of many. These meetings ended with the one at the Woodward Baptist church, with which I now live. Here my strength failed me, and I accepted the invitation which the church kindly extended to me. I expected soon to be called away from the field below, to enjoy the fruits above. In this I have however been disappointed. This church contained between thirty and forty members, during the camp-meeting; and, within a few days after, these were increased to one hundred and four; and now we have upwards of two hundred and thirty; besides sixty-two or sixty-eight, who were dismissed to form another church, six or eight miles distant from us, which, has, within a few months, been increased to upwards of one hundred and twenty. A very large majority of our own congregation are, I hope, on the Lord's side. It is truly delightful to see so many around the table of the Lord, with streaming eyes, and hearts swelling with gratitude to God, and love to each other, who were, not many months since, decided enemies to God and to each other. For some time, I could scarcely discover which were the most prominent feelings of the older members of the church at beholding the work—those of astonishment or of joy. Frequently did I think that every feature asked, "Can it be possible?" when, in a moment, their conduct, their lips, and their eyes, alike seemed to speak praises to God.

The church is now coming up, I hope, to the help of the Lord against the mighty in Sabbath schools; and shortly in the missionary effort. We are now doing something for our Theological Institution, (the Furman Academy.)

May the Lord bless my dear brother, and enable you to pray for an unworthy brother in the Redeemer.

JOHN M. BARNES.

Hon. Heman Lincoln.

From the N. Y. Bap. Register.

Augusta, Sept. 7, 1833.

DEAR BR. BARNES.—Last evening I reached my home in a tolerable state of health, after having spent the summer in the Valley of Wyoming, Luzerne county, Pa.—where, in weakness, and in fear, and in much trembling, I have preached the gospel of the blessed Redeemer to many whose faces I shall see no more in the flesh. The season has been one to me of labor, of spirit-stirring solitude, and much interest. The people, though many of them very generous, affable, ready to entertain strangers, and receive the missionary of the cross with cordiality, are numbers of them in ruin's road. Precious souls! dying men and women!—From whence shall the heralds of salvation come to bear the word of life, and commend to your conscience the gospel of the precious Jesus?

In this extensive valley, there is but one Presbyterian church, one Episcopal, a few Methodist societies, and, until within a few days, no Baptist church.

God has blessed the ministry of the word in Princeton, and has reared up the first and only regular Baptist church in the vicinity. Its members appear to be devoted, and its prospects encouraging, though it numbers but few. It needs a pastor—a man of talents, whose God is the Lord.

Last Tuesday the little band received fellowship as a church; and at 5 o'clock P. M., I took the parting hand with them—some of whom I had seen in their deep anxieties, and the rejoicing of their hearts, and had led them down into their Jordan; others had for years looked for the return of better days, till hopeless grief had untuned the harp, and they had set down to mourn, to weep, and to die. But God hath remembered his Zion here; a standard is now erected, which may bless and perpetuate, until the day of Jesus Christ.

And now, could Christians realize as they should, the joy diffused by the ministry of the word, and attend the missionary in his labors; could they, with him, bow the knee before the gracious throne, sprinkled with the blood of a dying Christ; could they, by the side of a teaching stranger, approach the altar of prayer, where Jesus teaches the profane lips to utter, with reverence, the name of the Holy One; could they again and again, like him, witness the joys of hearts enriched with the love of a glorious Redeemer, and see the filtering tear roll from the cheek of the way-worn traveller, and behold old and young gathering around the standard of their common Lord, and in his name setting up their banners; could they love as Christ loved, and feel as he felt—the Missionary Convention would never lack men nor means to carry the word of life to every mansion of the rich, and every cottage of the poor.

The Convention should not forget the little church. The friends of Christ should pray for them.

P. P. BROWN.

For the Christian Secretary.

THE NECESSITY OF SOME MEASURES, NEW OR OLD, TO AWAKEN THE CHURCHES.

No rational Christian doubts, that God has the power, and the right to do what he pleases with his creatures; because he is always pleased to do what is infinitely wise, and infinitely good; or that all his plans will have their full accomplishment. And on the other hand, he that observes the operations of his own mind, the connection between cause and effect; and the history of man, and God's dealings towards him, as related in Scripture, cannot doubt that the Almighty makes use of means in accomplishing his eternal purposes.

May not some measures of a practicable nature be suggested to professing Christians, which all can adopt; and which will prove the reality of religion in the soul, rise as a column of sweet incense to Heaven, and perhaps draw down the blessing of God upon our slumbering churches? In the remarks which follow, no allusion is made exclusively to any particular church, or denomination, but to sins existing to a greater or less degree, (it is to be feared,) in all, and which are sufficient reasons why the divine influences should be suspended, without referring to a multitude of more obvious, and apparent causes.

First measure. Let all Christians rejoice sincerely in the spiritual prosperity of other evangelical denominations, and endeavor to promote it as far as practicable, although the one to which they are attached, is in a low and depressed condition. Every Christian must, and ought to think the church with which he is connected nearer the truth than any other; or dissolve his connection with it, and join the one he thinks nearest Gospel rule; yet let him feel truly thankful when the borders of Zion are enlarged, by any instruments God sees fit to employ. St. Paul rejoiced when Christ was preached, "whether in pretence or in truth," though some of these preachers were his personal enemies. Phil. i. 18. Doubtless he was acquainted with instances in which God had been pleased to employ such instruments in awakening sinners, and with that he was satisfied, and would rejoice. Rejoice when the impenitent are converted, though they leave the congregation to which you and they previously belonged, and

attach themselves to another. Rejoice to see the great harvest gathering in, though some sheaves which you thought belonged to you, are put into your neighbour's garner. Treat such with undiminished affection, and thus make it evident that it is Zion you love, and not party; and that you love the image of Christ wherever you find it, and under whatever circumstances.

Second measure. Be not alarmed, or wounded at the activity or zeal, of other denominations, or other Christians, but endeavour to exceed them in every good work. Ascribe no sinister motive to such, unless it be so apparent that none can be deceived.

Third measure. When Christians discover sins in their brethren, let them follow the directions given in Matthew xviii. 15, 16, 17, immediately, strictly, and invariably. This was a law given by the Saviour to preserve union and peace in the churches; and is so plain that it cannot be misunderstood. These who reverse this order of proceeding, commit a great sin; and yet how often has this plain and simple rule been disregarded, and what confusion and evil works have followed! The offence is sometimes taken, and perhaps first mentioned to an individual who is an enemy to religion, and glad to have his prejudices thus confirmed; or the offence is suffered to corrode, and fester in a brother's heart, for three, five, or ten years, and then first made known to the church. Should not such a violation of Gospel rule, be as much a subject of discipline, as any other infraction of God's law?

Fourth measure. Ought not sisters in the church, (who constitute about two thirds of the professing Christians in Connecticut,) to make more active exertions for the welfare of Zion, and in a way somewhat dissimilar to past practices? Women in the primitive church, appear to have been what our devoted female missionaries are at the present day. Paul says in Phil. iv. 3, "Help those women who labored with me in the Gospel, with Clement, and with other my fellow laborers." Many devoted sisters there are in the churches who act as missionaries among their neighbours; but too many, it is feared, do not realize the responsibilities of a religious profession; and many others neglect to improve opportunities of usefulness which frequently occur, under the impression, that they shall be found acting out of their appropriate sphere, or trespassing on the prerogatives of the brethren.

Certainly something is wrong in the churches. The ark of the Lord does not go forward; and the "man of sin" is making fearful inroads upon our borders. To what will these things grow? O Christians!—sift of the earth! ye who have power with God, will ye cease to labor and pray? Do you think that no disastrous change can take place in free and happy America? Do you suppose that all the civil and religious privileges you possess will of course be transmitted to your descendants?

When the protestant worshippers, now in our churches, sleep with their forefathers, their places may be occupied with worshippers of the beast;—our fair inheritance be overrun with the dreadful errors of the church of Rome; and our children, or grand-children, die martyrs to the faith of Jesus. This would not be without its precedent in the history of the Church of Christ. O that Christians might duly realize the magnitude and proximity of the danger, and seek for help where only it can be found, in the outpouring of the Spirit of God, and the revival of pure religion in the churches.

L. B. S.

For the Christian Secretary.

CONSISTENCY IS A JEWEL.

If inquiries are made to Mrs. — respecting the spiritual condition of her husband, or children; she replies, that nothing could give her such pleasure as to see them all Christians, and she hopes that God in his own time will convert them, but what can she effect—the work is all of the Lord from beginning to end, and human efforts are of no avail. In accordance with this one-sided view of the subject, she makes a few heartless, and faithless, or perhaps no efforts for their conversion; and professes to think, that those who are making vigorous, and persevering exertions for the salvation of their children, and are teaching them to seek it for themselves, are somehow robbing God of his glory, and making themselves the saviour of their children.

But how do her views of God's sovereignty and the inefficiency of human agency affect her practice on other subjects. If one of her dear children is seized with dysentery, or scarletina, does she sit calmly by the bedside of the suffering child with folded hands and say the issues of life and death are with God; diseases are his servants, and go or come at his bidding—he can kill and make alive, and what can a poor mortal do?

Far from this. She is all on the alert—she puts every wheel in motion—immediately summons the most skillful physician in the neighborhood, and if the danger increases has counsel, and will scarcely trust an experienced nurse, or careful watcher to administer medicine, lest some mistake should occur. What inconsistency is here! If she did not believe that her exertions to save the child, might be a part of the means which God would employ for its restoration, why would she use them? If she does believe this, why not also believe that diligent, and persevering endeavours to awaken her family to a sense of their danger, might be part of the means which God would use for their conversion?

A great amount of such inconsistency there is in the churches; and is it not one of Satan's most successful stratagems to cheat immortal souls out of eternal life?

L. B. S.

For the Christian Secretary.

ANTI-TEMPERANCE AND ANTI-RELIGIOUS.

Mr. Eorton,

It may be thought by many that the temperance reformation is nearly accomplished in New England, and we hear with astonishment, that in Virginia, brethren are called to suffer exclusion, because they are in favor of the temperance cause: one fact however may give us some light on the subject. In the town of Canaan, Connecticut, the inhabitants have been guilty of occasionally holding religious meetings at a district school-house, and a very few temperance meetings were also held there. The consequence has been, that a vote has been taken excluding religious and temperance meetings from the school-house. This fact is the more surprising, as most of the opposers of the temperance reformation profess to be strong advocates for equal rights and liberal principles. This single transaction shows how far their liberality extends; it partakes of a spirit similar to that of burning heretics by the Catholics, and one who witnesses

such things, would almost fancy himself carried back to the time of the inquisition. It ought in justice, however, to be stated, that the majority in passing such a vote, was only one, and that the more intelligent part of the community are disposed to reprobate such a measure. It has ever been the case that those who have attacked the strong holds of Satan, have met with opposition, and we have reason to expect it, but the veterans of the cross have nothing to fear, since God has promised his grace to support them in duty, and will make even the wrath of men to praise him, and restrain the remainder.

A FRIEND TO HUMANITY AND RELIGION.

From Zion's Advocate.

ANNIVERSARY.

The Baptist Convention of this state, has just closed its session in Readfield, which was interesting, notwithstanding the heavy rain which prevented many of our brethren from attending. At 9 o'clock, Wednesday morning, the Convention was organized by choosing Bro. J. Butler President, Bro. Wm. G. Grant Vice President, Bro. J. Houghton Sec'y, and Hon. H. Price Treasurer.

At half past 10 o'clock, Bro. J. Gillpatrick, preached the introductory sermon from Isaiah 50—19. "When the enemy comes in like a flood the Spirit of the Lord shall lift up a standard against him."

By the Report of the Trustees it appeared, that a missionary spirit has been considerably increased in the State the past year—that labor to the amount of about 300 weeks, has been performed in the missionary field, including some service of missionaries from whom the Secretary had not received returns, and nearly 300 persons have been baptized by our missionaries.

Wednesday, agreeably to arrangement between the church at Readfield and that in Winthrop, the Convention met in the latter place to close its business. Several Resolutions were past, among which was one expressing a determination, by the blessing of God, to raise the current year for Domestic Missions, two thousand dollars.

The Secretary was appointed Agent for the Congregations, Bro. J. Ballard was appointed to preach the Convention sermon next year, and Bro. J. Merriam in case of failure. Bro. E. Plakham was appointed to write the pastoral letter. The Convention meets next year in Topsham.

J. HOUGHTON.

Hallowell, Oct. 11, 1833.

TEMPERANCE IN SOUTH HAMPTON.—The following letter, from Dr. Edwards, Secretary of the American Temperance Society, to the Executive Committee, will be read with deep interest by all our subscribers; and the happy change which has taken place in one town, is evidence that similar good effects may be produced throughout our whole country, if the friends of Temperance will only do their duty. The reformation in Southampton was begun by a single individual.—*Spirit of the Age.*

Southampton, Sept. 30, 1833.

DEAR SIR,

I spent the Sabbath in Southampton, a town of about 1250 inhabitants; where a few years ago there had a great number of distilleries, and of course many drunkards—the natural fruit of those drunkard, pauper and criminal manufactures. More than half the population are now members of the Temperance Society, and none are admitted under twelve years of age. The church has adopted the following resolution, viz. That it is their strong, deliberate conviction, that the time has arrived when no professed disciple of Christ can manufacture, buy, sell, or use ardent spirit as a drink, without being guilty of immorality, and violating his profession as a Christian. And, also, that they feel themselves required by the spirit of the Gospel, to abstain entirely from manufacturing, buying, selling, or using ardent spirits as a drink, except in case of bodily hurt or sickness—and such abstinence is an invariable condition of membership and good standing in the church.

All the members of the flourishing Academy in that place, are also members of the Temperance Society, and it is their practice whenever new members come in, to endeavor by kind persuasion, and setting forth its advantages to themselves and others, to induce them all to join the Temperance Society. And their efforts have been most happily successful in causing it to be an entire Temperance Academy.

Should a similar course be pursued in every literary institution, and with equal success, the cause of science and literature would receive a mighty impulse;—and save many a father's grey hairs from coming down with sorrow to the grave, and many a mother from a broken heart. And should every church, as they ought, treat the making, vending and drinking of ardent spirit, as it is in truth, an *immorality*, one of the most heinous obstructions which now exists to the cause of Temperance, and one of the greatest hindrances to the success of the Gospel, and the efficiency of all means for the intellectual and moral benefit of man, would be removed. That this may speedily be the case, is the fervent desire of your cordial friend,

J. EDWARDS.

Rev. Mr. Babcock, who has been unanimously chosen President of the Waterville College, has resigned his pastoral relation with the First Baptist Church and Society in Salem, and will enter on the duties of his new office immediately.—*Bos. Recorder.*

CIRCULAR

OF THE EXECUTIVE COMMITTEE OF THE CONNECTICUT TEMPERANCE SOCIETY.

At a meeting of the Executive Committee of the Connecticut Temperance Society, held at Hartford, October 16th, 1834.

Resolved to recommend and appoint a Convention of the friends of Temperance in this State, to be held at Middletown, on Tuesday the 3d day of December next, at 2 o'clock P. M., to consider the best means of extending by general diffusion of information, and the exertion of a kind and persuasive moral influence, the principle of abstinence from the use of ardent spirit, throughout the community.

Resolved that said Convention consist of Delegates from the several County, District, Town, and other Temperance Associations in this State.

Resolved that the American Temperance Society, and the State Temperance Societies of other States be, and they are hereby invited to send delegates to the Convention.

In behalf of the Committee,
SAMUEL H. RIDDEL, Secretary.

SCOTLAND.

THE ROWITTES.—This sect having been prevented from pouring forth their manifestations in the ordinary places of worship in this city, have betaken themselves to a hall in Carrubers Close, where they assemble every Sunday. One might suppose that having here the whole field to themselves they would be allowed a free outlet for their fanatical and violent displays, but it seems that many do not go so smoothly, as will appear from the following account of their proceedings on last Sunday, with which we have been favored by a gentleman who was present. Mr. Tait was preaching, every thing proceeded quietly for some time, when at last Mr. Anderson, the individual who previously distinguished himself in the College Church, started up and shouted out, "Ye adulterers, I have come to warn you," and a few words in a similar strain; upon which the greater part of the auditory, at least that portion who attended from mere curiosity, rose up, and a most unseemly scene ensued. One person said, "He (Mr. Anderson) was a liar!" others cried, "turn him out!" and

there was considerable hissing. Mr. Tait was then appealed to, several people telling him it was a shame to allow such a thing to occur in a church. Mr. Tait, after pausing for some time, gave them a rebuke for their interference. Mr. Anderson rose again, and commenced to address the people in the same terms as before, adding that he was a prophet sent down from the Lord. This announcement was followed by considerable confusion, in the midst of which Mr. Carlyle got up, and uttering something pulled Mr. Anderson down, his comparative order was then restored, with the exception of a few occasional interruptions on the part of the strangers. We ought to have mentioned that the body of the church is set apart exclusively for the members, or disciples of this body, while the gallery is thrown open to the public. Such is an outline of the scene as it has been reported to us, and although it seems rather more need wonder at nothing coming from this body after what had previously occurred.—*Edinburgh Observer.*

CHRISTIAN SECRETARY.

HARTFORD, OCTOBER 19, 1833.

MEANS OF PERPETUATING REVIVALS OF RELIGION.

Revivals constitute a prominent feature in the peculiar aspect of the church at the present day. At no period, probably, since the apostolic age, have there been freshings from the presence of the Lord been so frequent, and of so long continuance, as in our own country among all classes of evangelical Christians within the last twenty years. At one time, they have come like the copious shower, moistening the thirsty ridges of the withered fields, and drenching the parched places of the wilderness. At another, the heavenly influence has "distilled as the dew and as the small rain upon the tender herb." The churches have been refreshed, the disciples have exhibited the fruits of righteousness, and others have been led to "taste and see that the Lord is good."

Probably few of the friends of piety have witnessed these effusions of the Spirit without feeling, and going utterance to the desire, that they might be continued. And, if I mistake not, there has been a general, though, perhaps a somewhat undefined expectation, that the time is approaching when these delightful seasons, from being more frequently repeated, will at length become in a certain sense continued and permanent. Fluctuations in some degree, may no doubt be anticipated. But still, *depressions*, such at least as now bear the name, will have ceased, and the march of the church be steadily and triumphantly onward until "the earth shall be full of the knowledge of the Lord." Such has been the fond anticipation, and we think the prayer of not a few.

It is not our present design to enter formally upon the discussion of this interesting subject. These remarks have been occasioned by observing a letter recently published by the Rev. Dr. Beecher, of Cincinnati, Ohio, addressed to the Editors of the New York Evangelist.

The praise of this talented writer is in many respects, "in all the churches;" and his pen is rarely wielded in vain. The letter in question is written with his accustomed energy and point. Still, we confess ourselves not wholly pleased with the general aspect and tendency of this production. We would hope it was not the design of its author, but we think the tendency of this letter is, to produce the impression, that it is in vain to expect revivals of a more stable and permanent character than those already enjoyed; or any rate, to talk about a continued revival, is out of its question.

If we understand the attitude which the writer assumes, it is based on reasoning like the following: "The causes which have hitherto operated to shame revivals, are so numerous, and of so peculiar a character, that the expectation of a continued, permanent work, belongs only to the inexperienced and unobserving."

This conclusion, however, assumes, that the circumstances of the church in respect to the promotion and continuance of revivals, are hereafter to remain the same as at present—a fact, surely not to be taken for granted.

In the catalogue of causes that hinder, or terminate revivals exhibited, and no doubt correctly, in the letter of Dr. B., none stand connected with the fundamental and invariable laws of human action. They all have their root in moral deficiency. There is surely no unavoidable necessity that the Christian's heart should cold towards his Heavenly Father, or that duty should be neglected. If there be such a necessity, then *original* lukewarmness, at least, is not a sin, nor should it be so deemed or acknowledged, by its *unfathomable* subject; and the Christian, the apostolic injunction to the contrary notwithstanding, may indulge an occasional *nip*, and "sleep as do others," satisfied, that he only complies with the unalterable laws of human conduct. It is replied, perhaps, "No matter whence the thing proceeds, such is the fact, and such has ever been the actual result of experience, that from the very operation of revivals upon those who stand in the relation of instruments to this work, a hindrance has arisen of such a nature as invariably to cause a suspension of the revival and a consequent declension." Be it so. And yet all the nine causes here arrayed before us, are such as every enlightened Christian must acknowledge blameworthy. They arise from a defect of piety. Not a cause is named, nor, as we verily believe, can be named, but is prevented or removed by a degree of piety sufficiently elevated. And shall it be said, that the church is never while militant to arrive at a standard of piety, which will ensure a continued advance in conquest and victory until the earth shall receive her King? We hesitate, we confess, to admit the chilling supposition. And we think we have some grounds to indulge and cherish an opposite belief.

If the degree of piety now generally attained, is all that can be expected of the church, when and how is the world to be converted? Do you say, "More must be done?" Very true. But is it not to be feared, that the present degree of outward action, much as it comes short of the exigencies of the times—the wants of a perishing world—and much as it falls below the measure of duty, is still in advance of the general degree of piety in the churches? And is the world to be converted simply by action without piety? We think not. And we suppose, to ensure success, there must be a degree of piety proportionate to our activity. To increase our activity without increasing our piety, will

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probably be of little advantage, if indeed it be not positively injurious.

The promises, then, which assure us, that ere long the kingdoms of the earth are to acknowledge the way of the Messiah, confirm the supposition, that a standard of piety far in advance of what is now enjoyed by the church, is not only attainable, but is even now her duty and privilege. Such an increase of piety seems absolutely necessary in order to the fulfillment of these promises.

To the same purpose we may observe, that some churches have already manifestly attained a peculiar degree of faithfulness and Christian zeal, and through the divine blessing upon this appointed means, have enjoyed peculiar prosperity. And may not the general degree of piety and faithfulness, even in these churches, be greatly increased, and become far more uniform and constant? What is to hinder the accomplishment of this in respect to all the churches? And when the churches generally shall have attained a standard of piety, such even as it must be acknowledged their present circumstances render a duty, who shall say that a state of feeling and conduct, which would now with propriety be termed a revival, will not then be constantly maintained? We think the duration of revivals has been distinctly identified with the degree of piety maintained in the churches. Wherever the general standard of religious character has been peculiarly elevated, the "good work," has been unusually prolonged, and soon repeated. A number of churches have already for many years well exhibited instances of the very fact of which we speak, a continued revival.

The means then of perpetuating revivals, is a general increase of pure religion among its professors. And this elevated standard of piety, to produce its full effect, should belong, not merely to a limited portion of the churches, but, generally, to the whole body of the redeemed on earth. The full moral power of a single church, or community of Christians is not attained until the members of this body, generally, come up to the proper standard of character and duty. Nor will the church universal upon the earth, move onward in her career of conquest and triumph, with her destined energy and success, until her various tribes shall come up to the help of the Lord, purified from their idols, and fully imbued with the sacred and resistless fire of heaven-born benevolence. Then shall she move onward, "from conquering to conquer." How imperious, lay do the present state of the church, and the world, demand such a consummation?

While, therefore, we would yield all due deference to one, whose opinion is sanctioned by more than thirty years experience, we would not be discouraged because under existing circumstances, his desires and expectations have been somewhat disappointed. We would rather say, Profit by his experience and observation, and for the "thirty years" to come, endeavor, at least, to stand upon his shoulders, and hope to see what he has not been permitted to witness—a permanent revival.—*Continued.*

SOCIETY FOR SCRIPTURAL INVESTIGATION.

QUESTIONS ON ACTS IV.

1. Into how many classes or courses were the Jewish priests divided? What were their duties?
2. Who were the Chief Priests? The High Priests?
3. Who is meant by "captain of the temple?"
4. How many temples were built in Jerusalem, at different times? Which of these was most splendid?
5. Who were the Sadducees?
6. Into how many sects were the Jews divided at the time of our Saviour?
7. Why were the Sadducees particularly grieved at the preaching of Peter and John?
8. At what time were Peter and John taken into custody?
9. How many of those that heard Peter and John preach, believed?
10. Who are meant by the Rulers? Elders? Scribes?
11. Who was High Priest at this time? (See Matt. xxvi. 59, John xviii. 13.)
12. How does the conduct of Peter on this occasion compare with that mentioned in Matt. xxvi. 69-75?
13. In what respects could the Rulers and Elders be called builders?
14. What sentiment is contained in verse 12?
15. From what did they infer that Peter and John were ignorant men?
16. What was the highest ecclesiastical and secular court of the Jews?
17. Of how many judges did the "Council," or Sanhedrim consist? From what class were the judges chosen?
18. Who was President of the Council?
19. What other courts had the Jews beside the Council or Sanhedrim?
20. Why did the Rulers and Elders wish to suppress and conceal the knowledge of this miracle?
21. What did Peter and John mean by "the things which we have seen and heard," verse 20?
22. Who are meant by "heaven" and "people," verse 25?
23. Who was Herod? verse 27. Pontius Pilate?
24. Who are meant by "Gentiles," verse 27? People of Israel?
25. What sentiment is contained in verse 26?
26. What particular benefit resulted from their holding their property in common?
27. Would it be better for Christians at the present day to hold their property in common?
28. What and where is Cyprus, and in what direction from Jerusalem was it?

Meeting Thursday evening, Oct. 24.

Hartford Association.—The 44th Anniversary of this association was held at Norfolk, Conn. on Wednesday the 11th inst. Brother Gordon Robins delivered the introductory Sermon from Col. iii. 11th, last clause, "Christ is all and in all." The sermon furnished a lucid and connected illustration of the important proposition embodied in the text; and was listened to with apparent interest. The usual collection was taken for the Widows' Fund; after which the Association was organized by choosing brother George Chippen, Moderator, Augustus Bolles, Clerk, and Gordon Robins, Assistant Clerk. On account of the excessive rain on Tuesday, and the remoteness of the location, many delegates were prevented from attending at all. The representation was of course limited. Letters were received from 16 churches only, none of which have been blessed during the year with extended outpourings of the Spirit. 47 have been added by baptism to the church in Hartford, and some to others; but most of the churches complain of languor and coldness. A good degree of harmony prevails in the churches, with a few exceptions. The session was harmonious and pleasant, embracing in the range of its attention, the good objects which so much deserve

and engross the prayers and efforts of Zion. No new measures of moment were brought forward, as might have been expected had the Association been more fully attended by the chosen delegates. On Wednesday evening, brother G. F. Davis preached a good sermon, and was followed by other brethren in exhortations. On Thursday, brother Thomas Winter (who was to have preached the Introductory Sermon) arrived, and at 10 o'clock, addressed a full assembly in a discourse founded on Heb. ix. 24th; in which the doctrine of the intercession of Christ was sustained and illustrated in a very clear and animating manner. After him, brother J. M. Graves delivered the closing sermon, which we could not remain to hear. The Association resolved to change the time of its Anniversary to the last Wednesday in August. It will meet next year at Avon, 10 miles from Hartford, at the above named time.

MEREDITH ASSOCIATION, N. H.—From a report of the doings of this association, given in the N. H. Baptist Register, it appears, that they have added by baptism in the last year, 72, and have sixteen Churches, 14 ordained ministers; whole number of members, 1397; S. S. Scholars, 1032. Their treasurer has received \$453.65. The editor remarks concerning the church in Hebron, that they "have added to their faith temperance, and require all their members, and all who shall unite with them, to abstain from the use of ardent spirit. They express a hope that the time is not far distant when every church in the State will stand on the same ground and set a good example to the world."

SENECA ASSOCIATION.—A copy of the minutes of this Association have been transmitted to us. The session was held at Lodi, Sept. 4th and 5th. Sermon by Eld. P. D. Gillett from Isa. lvi. 1. Eld. A. Abbott, Moderator, Eld. Jno. Sears, Clerk. They have 20 churches, 15 ordained ministers and 3 licentiates. Baptized 103; total number 2,600. During the meetings 2 collection was taken up for Foreign Missions \$25.57, and one for Domestic Missions \$42.91 and a gold ring. For both of these objects their treasurer had received in the past year \$234.90. The circular letter is a well written and spirited appeal in favor of the temperance cause, as a Christian duty.

DEDICATION.—The Baptist Meeting-house at Three Rivers, Mass. was dedicated on the 11th September. Sermon by Rev. A. Parker, of Sturbridge. The pulpit is said to be plain, with a mahogany front.

Error Corrected.—We observe in a very interesting account of the farewell meeting of the Methodist missionaries, at Boston, given in the "Spirit of the Age," that Messrs. Spaulding, Wright, their wives, and Miss Farrington, are said to be the first New England missionaries to Liberia. The writer was undoubtedly led into this error by never having known that in 1829 or 1830, the Rev. Benjamin Rush Skinner, and his wife, with two children, sailed for Liberia, at which place they arrived in December. They were sent out by the Bap. Board of For. Missions, and were all cut off by death in a short space of time after their arrival. We well remember the ardent which animated brother Skinner, when in a public meeting in Stafford (where he had long lived) he told a fearful audience, almost in the language of Bro. Spaulding, "I know full well the danger of climate we encounter, but for the love of Jesus,—for the love of perishing souls, I am ready to tear myself from America, from friends, from Christian society, and go to Africa; to live, to labor, or to die; and in this, the feelings of my dear companion are like my own; farewell." They went, but neither to live, or labor, but—to die. May the lives of these their successors be long spared, to preach the gospel to the perishing sons of Africa.

STEAM BOAT NEW ENGLAND.

The tale of woe concerning the disaster on board this boat, which we published last week, was but the beginning of the catalogue of death amongst her people and passengers. From the best accounts we have obtained, it appears that there have died in all up to Thursday morning, 17 persons; and some who were at first said to be slightly injured, are languishing, miserable, and in danger of losing their lives. To report all that is said to have been reported by different people who were on board the Boat at the time of the explosion, is not for us to do. We think it must be evident to all who are acquainted with the great yearly destruction of life in this country, from accidents on board of steam boats, that laws should be made, regulating the building and manning of such vessels; and none should be permitted to run as passenger boats, without having been subjected to the scrutiny of a competent board of impartial engineers; and that none should be employed or have any direction on board, but such as are fully competent to the department entrusted to them. It is believed there are not one twentieth part of the accidents occur in the boats running in England, in proportion to the number employed, that there is in this country; probably in part owing to the use of coal in that country.

MURDER BY THE ORDER OF THE DAY.

It is a subject of fearful apprehension, that mobs and violence are becoming so frequent in the U. States. The attack on the Mormons in Missouri; the late mob collected in N. York, to prevent the formation of an Emancipation Society; the barbarity practised towards Miss Crandall in Canterbury, by defiling the water in her well and then forbidding her the use of other wells, and assaulting her apartments, and breaking her windows with rotten eggs in time of public worship; the "firebrand" handbill posted up in Boston, calling upon the enemies of Wm. L. Garrison, to mob, tar and feather him, and the consequent collection of a nocturnal assemblage about his office; these and many other such like scenes which have of late occurred, all indicate an approaching crisis in the nation. When men disregard the laws of the land, and personal enmity is vented in works of violence, and magistrates disregard or wink at confusion and every evil work; who does not foresee a coming tempest, which may in a few years more, reduce the fair fabric of our peace, safety, and order, to bloodshed and chaos?

The Ohio State Journal announces the death of the Hon. John W. Campbell, Judge of the United States Court, for the district of Ohio.

SUMMARY.
A treaty of alliance offensive and defensive, is concluded between the Emperor of Russia, and the Grand Seigneur of Turkey.

It, by, or near to, but not into.—A Canada paper states that during a fearful and long continued thunder storm in Kingston, a man who was at work on stone near the new Penitentiary was struck on the cheek by lightning, which scathed his face, and set fire to his whiskers. He dropped his hammer and extinguished the fire with his hands, and received not the least injury any other way.

A Mr. Simmons is sentenced to be hung on the 8th of November, at Providence, for highway robbery.

Sheep.—The Vermont Intelligencer represents the number of sheep in that State from actual returns, to exceed 305,000.

A young man was drowned from on board the schr. Mary, at Brace's wharf, in this city, on the 5th inst.

Forgories at Boston.—A Mr. Charles Brown, of Boston, is said to have forged notes to the amount of \$100,000, secured the money on them, and fled.

Mail Robbers detected.—John P. Langdo, P. M. at Sullivan, Me. has been detected in robbing the Mail in his office, pleaded guilty in court, and is sentenced to 10 years imprisonment. Mr. William Merriam, P. M. at Camden, has also been arrested for a like offense.

BY HIS EXCELLENCY HENRY W. EDWARDS, GOVERNOR OF THE STATE OF CONNECTICUT, A PROCLAMATION.

The summer is now past; the harvest is ended; the labors of the year and the year itself are fast drawing to a close. At this season, it has been the custom, from the earliest period of our history, for the people of the State simultaneously to assemble in their respective places of worship, devoutly and publicly to acknowledge their reliance on a superintending Providence—to give thanks for the many blessings they enjoy, and to implore their continuance:—

I, therefore, in accordance with this custom, identified with our earliest and most cherished recollections, do appoint THURSDAY, the TWENTY-EIGHTH of NOVEMBER next, to be observed as a day of THANKSGIVING, PRAISE, and PRAYER to GOD. And I do hereby invite all the people of this State, and their pastors, on that day, to assemble in their usual places of worship, and render their homage of Thanksgiving and Praise to God, that He has cast our lot in a land of civil and religious liberty—that we are permitted to seek His favor and render Him our homage, in the way we believe most acceptable to Him—that He has continued our State and nation His numerous blessings—that we are permitted to enjoy domestic peace, and are undisturbed by foreign enemies—that we have been blessed with an unusual measure of health, and that, while desolating sickness has been abroad in the earth, it has not invaded our borders—that He has prospered the labors of the husbandman, and crowned the year with an abundance of all things necessary for our subsistence and comfort—that He smiles on the labors of our artisans, and on the efforts to provide ourselves with the conveniences and embellishments of life—that our ships are permitted to traverse the ocean, transporting the surplus of our own productions, and bringing back the products of other climes and the far distant regions of the earth—that He is spreading the light of knowledge in the world, and breaking the rod of the oppressor—and that He has vouchsafed to us, as a people and as individuals, countless other blessings, spiritual and temporal.

And also to acknowledge our waywardness and aberration from the path of duty, and offer up our fervent supplications, that He would enlighten our minds and guide our footsteps—that He would enable us to live in conformity to His will and fulfill the object of our creation; that he would guide and prosper us as a nation, and hereafter as heretofore, give us a happy issue from all disasters.

I invite all, on that day to abstain from employments inconsistent with the spirit and temper suited to the occasion. Let us in sincerity and truth, present the spectacle of a people bowing with humble reverence to an ALMIGHTY FATHER, acknowledging our dependence, and seeking His favor and direction. In the circles which may be assembled, although called to recount judgments, let mercies be remembered; and in the enjoyments of the bounties of Providence, let every excess be avoided.

Given under my hand, at New Haven, this tenth day of October, in the year of our Lord one thousand eight hundred and thirty-three, and of the Independence of the United States the fifty-eighth.

HENRY W. EDWARDS.
By His Excellency's command,
THOMAS DAY, Secretary.

From the New York Daily Advertiser.

FOUR DAYS LATER FROM EUROPE.

The English papers are filled with accounts of the disastrous storm, that was experienced on the coasts of England, France, and Holland, on the 31st August and 1st and 2nd September. Probably a greater number of lives and a greater amount of property has been lost than has been known for many years.

ALGIERS.

General Desmichels, stationed at Oran, with the troops under his command, has gained possession of Massagran and Mustaganem, a most important acquisition to the French. Mustaganem being a seaport town, containing between 3000 and 4000 inhabitants. There appears to have been little opposition to the entrance of the general, the village of Massagran having been taken after little resistance. The Turks opened the gates of Mustaganem on condition that the town should be spared. A garrison of 800 men is now established there.

RUSSIA.

The Journal de St. Petersburg of the 12 ult. contains a refutation of the assertions made in the British House of Commons respecting the treatment of Poland by Russia, by Mr. and the other members of Parliament, which refutation concludes with the declaration—"That the Emperor has not need, any more than the governments of Austria and Prussia, to suffer the interference of any foreign power in the internal affairs of Poland."

The German papers continue to assert that the Congress of the Northern Potentates will take place at Trappau, in the course of the present month.

TURKEY.

The Venice Gazette asserts that, by the new treaty between the Ottoman Porte and Russia, the latter stipulates to furnish the former with all the ships she may require to equip his army on the European system. The Porte had engaged a vast number of foreigners to enter into its service.

GREECE.

A letter from Navarino represents Greece as still the theatre of civil war, and that several of the English travellers had been lately robbed on the road between Napoli de Romani and Athens.

BOULOGNE.—The Amphitrite, female convict ship, which sailed from London some days since, with 108 convicts on board, a sergeant's guard of soldiers, and the crew, amounting in all to 145 individuals, struck on the sands off Boulogne, about five o'clock on Saturday evening. Of the 145 souls on board, every one perished

with the exception of three belonging to the crew. The captain was amongst the lost, having thus sacrificed his own life, and that of the unfortunate beings entrusted to his care to (mistaken, perhaps) sense of duty.

The scene presented in the port of Boulogne on Saturday morning baffles any description—corpses strewn here and there along the beach, and each advancing wave poured forth from its bosom some fresh victim of the frightful calamity. Sixty bodies had been washed on shore, one presenting the appalling spectacle of a child, whose mouth was fast locked to its mother's breast.

From the New York Journal of Commerce.

Miss Crandall convicted.—By the annexed letter from our correspondent, it will be seen that Miss Prudence Crandall has at last been convicted of the *felony* of instructing, in Connecticut, free blacks from other States. "The charge of the Judge, (says our correspondent in a private note,) has excited some surprise in this region. It was unexpected perhaps by all." It must be remembered, however, that the feelings of Judge Daggett were deeply enlisted in opposition to the proposed Colored Seminary at New Haven; and it is very possible a little of the same influence, unperceptibly to himself, may have accompanied this decision.

BROOKLYN, CONN. Oct. 4.

A new complaint having been entered against Miss Crandall, by the Grand Jury of the town of Canterbury, since the session of the last County Court, she was ordered to give bonds for her appearance before the next Superior Court, to abide judgment thereon, by the Justice to whom the complaint was made returnable.

At the present term of the Superior Court in this town, Chief Justice Daggett, presiding, the Attorney for the State filed an information against her, founded on this complaint. The case came on for trial on Thursday morning, the 3d inst. The evidence adduced in support of the charges against the defendant was similar to that on the former trial before the County Court, the points made by the Counsel on both sides were also similar. The trial occupied the whole of Thursday and a part of Friday. His Honor the Chief Justice charged the Jury that the law was constitutional, taking the broad ground that blacks were not citizens. The Jury, after a short deliberation, returned a verdict of Guilty. The Counsel for the defendant tendered a bill of exceptions to the charge of the Judge, which will bring the constitutional question before the Supreme Court of Errors of the State of Connecticut, at their next session, in July next.

Counsel for the State, Cleveland, State's Attorney, L. Judson; for the Defendant, Goddard and Strong.

Freshet.—There was a heavy rain in this and the adjoining counties on Tuesday last week, and much injury was done to the roads, bridges, mill-dams, &c. In Cunningham and Chesterfield many bridges over Westfield river and other streams were carried away, and a saw-mill in Chesterfield was undermined and fell into the river. In Norwich a pier and abutment were destroyed, which had been erected for the purpose of rebuilding Putnam's bridge, so called, over Westfield river. The dam built across Westfield river, above Westfield village, at the head of the feeder of the H. & H. Canal, was swept away. Some sheep and other animals were seen floating down this stream. We hear of the destruction of bridges, and other damage, in Ashfield, Windsor, Hinsdale, Pittsfield, &c. The rise in the Connecticut threatened to inundate the meadows in this town, and on Wednesday many hands were engaged in digging potatoes, to secure them from the flood.

There was another pouring rain on Saturday night, which raised the Connecticut two or three feet higher than the rain of Tuesday. On Monday the water covered about two thirds of the South Meadow; and the corn and potatoes must have received some injury. Some damage was done in Williamsburgh, and probably in other towns.

The Merrimack river over-run its banks on Thursday, and much of the low interval was inundated.—*Hamp. Gaz.*

Trouble in Alabama.—There is a prospect that an armed force of the government will have a fight with the militia of Alabama, if the spirit which has lately been evinced in that state continues to spread. By the treaty of 24th March, 1832, the public lands now in the occupation of the Creek Indians in the state of Alabama, were ceded to the United States. Until after certain surveys and selections by ninety of the principal chiefs, the government guaranteed to remove all intruders upon the lands.

The act of Congress of the 3d March, 1807, gives the President the right to employ military force in ejecting persons intruding; and it is very evident from the instructions of the Secretary of War, Mr. Cass, to the Marshal of the southern district of Alabama, under date of August 26, 1833, that the government is determined to resort to this course, if no other means can avail.

A company of United States' artillery left Augusta, Georgia, on the 20th ult. for Fort Mitchell, in the Indian territory. The Alabamians feel their pride aroused, and their state sovereignty insulted, at the prospect of having a treaty of the United States enforced in Alabama. Accordingly, meetings have been held, and the most spirited and determined resolutions have been passed. The Governor of the state, it would seem, has taken ground with the nullifiers.

As the President appears determined to carry his point by a military force, and the citizens of Alabama are equally resolute in their design to repel force by force, it is not unlikely that some fighting may come off it.—*Albany Dai. Adv.*

A London paper states that eight or ten millions of dollars can be loaned to this country, on the security of such state governments as want to construct internal improvements, or create new state banks, at four per cent interest.

A letter, under date of September 30th, received in New York from Vernon, Alabama, states that Gov. Gayle has ordered out the militia to fight the United States' troops in the Creek nation.

In the process of boring for water in Portsmouth, (Va.) recently, a piece of coin about the size of a penny, was brought up by the auger, from the depth of 56 feet. It was of an oval form, varying materially in thickness; on one side is the figure of an Indian chief, with a spear in his right hand—on the reverse, the head of a woman, surrounded by a wreath. It is so much worn that neither the date nor inscription can be made out, except the word "Principis" in the latter.

Calvin Edson, the "living skeleton," it is said, is now actually dead—ending his life at Randolph, Vt. a few days since. His body, after interment, was stolen by some medical students.—*Witness.*

AMERICAN SYSTEM.—During the month of August last, a young lady of Schenectady, N. Y. was delivered of five children at one birth!!!!!! The mother and children are all alive, healthy, and likely to live. A thousand dollars were raised in the city and given to the mother as a premium. The young lady has since been married to the father of the infants.

ACCIDENT.—During the review of the battalion of Artillery in this village last Thursday, Samuel Barden, a young man aged 20, of Southwick, while in a crowd, carelessly gave a horse, who was rode by a young lad, a kick—the horse, in turn gave the young man a severe kick in the abdomen, which caused his death in about 20 hours.—*Westfield Journal.*

Painful Death.—A few days since, a Mr. Rumberger, residing at Lynkin's Valley, was bitten in the heel by a snake, and in his fright, ran a considerable distance with the snake hanging to his heel, till in finding a small stream, the reptile disengaged itself and escaped. The unfortunate man immediately swelled, and

after a few hours of intense agony, terminated his existence.

The bite of a snake is as easily and as readily cured as the sting of a bee, if taken in a reasonable time, without even applying to a physician, as every farmer has a remedy in his own house. Bathing the part bitten with warm milk, affords immediate relief. An external application of hog's lard, with a diet of honey and milk, will have the same effect, though not so speedy. These remedies should be universally known and remembered, and resorted to as soon as possible after the infliction of a wound.—*Liverpool Mercury.*

Remarkable Coincidence.—Mr. Hawley has published a communication in the Advertiser of Rochester, stating that on the same day General Arnold died in England, the oak under which Messrs. Vanwert and Williams captured Major Andre, in Tarrytown, was struck with lightning and shivered to pieces.

MARRIED.

In this city, on Sunday evening last, Mr. Robert Stewart, of this city, to Miss Alice Howlett, of East Hartford.
At West Hartford, Mr. Nathan Belden, of the firm of N. Belden & Co. of New London, to Miss Mary Ann Loomis.
At Farmington, by Rev. Dr. Porter, Mr. Thomas Cowles, to Miss Julia A. daughter of Col. Gad Cowles.

DIED.

In this city, Mrs. Mary Ann, wife of Mr. Benjamin Fowler, Jr., aged 33.
At East Windsor, Widow Chlois Fenton, aged 78.
At Vernon, Mr. John O'cott, aged 25.
At Camaricoa, (Cuba,) Mr. John A. Smith, aged 31, son of Capt. John Smith, formerly of this city.
In Woodbridge, on the 27th ult., Mr. Eliphalet Beecher, aged 35. The circumstances attending the death of Mr. B. were somewhat singular and melancholy. He had been driving three yoke of cattle, one of them young steers were placed in the middle. In releasing the steers from the oxen behind, the chain in some unaccountable manner passed round one of his ankles and hooked, the steers and leading yoke of oxen starting at the same instant, dragged him furiously several rods before they could be stopped. One of his legs was broken, and he was dreadfully bruised and wounded by kicks, and otherwise. He survived about 9 hours in great distress, during which time he was enabled to make his will and take leave of his family and friends. He was a man much respected among his neighbors, who were on this occasion brought sensibly to feel that in the midst of life we are in death.—*Register.*

NOTICE.

A Ministers meeting will be held in King street, in the north west part of Danbury, at the house of Deao. Thomas Sherwood, on Tuesday the 5th of Nov. next. The ministering brethren are requested to meet early in the morning of said day, as a committee appointed to revise the Constitution of the Union Association, have appointed to meet on the same day and at the same place.
SILAS AMBLER.

NOTICE.

A Protracted meeting will be held with the first Baptist church in Danbury, (King street,) on Wednesday the 6th of Nov. next. Preaching to commence at half past ten, A. M. Ministering and other brethren are earnestly invited to attend, and labor for the spiritual good of this church, which has been greatly afflicted and weakened by unhappy difficulties.
SILAS AMBLER.

NOTICE.

THE next meeting of the Middlesex Temperance Society will be at Deep River, in the Baptist meeting-house, on Tuesday, Oct. 23d. Delegates meet at 10, A. M. Public exercises at 1, P. M.
B. H. CATLIN, Secretary.
Haddam, Oct. 7th, 1833.

MISS DRAPER'S SEMINARY.

THE Winter term of this Seminary will commence on the 13th of November next.

Terms of Tuition are as follows, payable one half in advance.

For Tuition in all the English branches,	\$12 00
Music,	20 00
Use of Piano,	5 00
French,	12 00
Latin,	12 00
Drawing,	12 00

A small additional charge will be made in the winter term for fuel.

For the character of the Seminary, the following gentlemen are referred to:—

By Rev. T. C. BROWNELL,	
Rev. N. S. WHITMAN,	
Rev. GUSTAVUS F. DAVIS,	
Rev. GORDON ROBINS,	
JAMES M. GOODWIN,	
SAMUEL H. HUNTINGTON,	
GEORGE BEACH,	
JOSEPH B. GILBERT,	
JESSE SAVAGE, Esqrs.	
Rev. TITUS STRONG,	
October 19,	Greenfield, 40

HATS, CAPS, &C.

THE subscribers have on hand, of their own manufacture, a very extensive assortment of HATS, of every fashion and quality suited to the present season. They have also received their Fall supply of CAPS and FUR COLLARS, of every description and kind, which they can sell at the lowest New York prices, at wholesale or retail.

Also, a select lot of
BUFFALO ROBES,
expressly for retail.

ALSO—of their own manufacture, Leather and Fur Gloves and Mittens, lined with fur, and fur bonels, a very desirable article for winter wear.

Any fashion for Caps that they have not on hand, can be obtained on short notice.

HOADLEY & CHALKER.

Store 10 rods south-west of the State House.

Oct. 19.

GRATES.

AN assortment of Russia Iron, Soap Stone, Cast Iron and Brass front Grates, for burning Lohigh, Schuykill, and other coals—set to order, by
A. W. ROBERTS.

October 19.

LAMPS, &C.

John W. Bull,
STATE STREET—SIGN OF LARGE PITCHER.

OFFERS for sale, Astral, Mantel, and Brass Lamps, Lanterns and Reflectors, for House, Church, Factory, and Store use; Wicking and Glasses for the same. Also a new and handsome assortment of China Sets, Dining and Tea Sets, Blue, Pink, Black, and Purple, including the Millennium Pattern.

GLASS WARE,

of all kinds, at the lowest Boston and New York prices. Those in want will please examine the goods, and they can rely on finding a very complete assortment, and buying at as low prices as in this or any other market.

Oct. 12, 1833.

POETRY.

From the Friend.

LINES

WRITTEN ORIGINALLY IN AN ALBUM.

"The fashion of this world passeth away."

"Tis written on the rolling sky,
That holds no settled form;
Its shadowy clouds, its azure dye,
Its rainbow and its storm.

"Tis written on the restless Year,
On Spring array'd in flowers,
On Summer bright, on Autumn scar,
On Winter's stormy hours.

"Tis written on the changing Earth;
Its valleys clothed with pride,
Its towering hills of ancient birth,
Its fields and forests wide.

"Tis written on the surging Sea,
Whose waters will not sleep;
And on the countless streams that flow,
All restless to its deep.

"Tis written on Time's moving show,
That never is the same;
The living dreams that come and go,
Remembered but in name.

"Tis written on my dying form,
Sweet mistress of this page!
The heart that plays within these warm,
Steals as it gives thee age.

J. W. N.

From the Christian Watchman.

METHODIST MISSION TO AFRICA.

If any Missions to the heathen world ought to be encouraged and rejoiced in, surely those to Africa ought to enlist a large portion of our most religious and generous feelings. When we recollect that for ages, that part of our guilty world which is called Christian, has insulted and enslaved the bleeding sons of this injured but unoffending country, how can we otherwise than bid God-speed to the honored servants of the Lord Jesus, who are willing to depart for the sultry climes of the black man, to tell him of Jesus Christ, and salvation through his atonement. And how can we otherwise than blush, when we read the scornful but just rebuke of slavery, which is tauntingly cast on the boasted liberty of our United States, in this couplet of Moore,

"The fustian flag that proudly waves,
In splendid mockery, o'er a land of slaves?"

It was with delight that we attended the public meeting at the meeting-house in Bromfield street, Lord's day evening, when a solemn "Farewell" was given to the Rev. R. Spaulding, the Rev. S. O. Wright, their wives, and Miss S. Farrington, who are designated to the Christian Mission Station in Liberia, under the patronage of the "Young Men's Methodist Foreign Missionary Society of New England." The house was filled to overflowing. The exercises commenced by the singing of an original hymn; after which, the Rev. Rufus Anderson, Secretary of the American Board for Foreign Missions, offered up to God an appropriate prayer for the preservation of the lives of the Missionaries, and for the success of their labors in Western Africa.

The Rev. S. O. Wright, after prayer, delivered a Farewell Address. We copy this sketch of it from Zion's Herald of Wednesday.

"Mr. Wright's Address was replete with sound sense, clothed 'in words that burned.' He said that indescribable emotions were awakened in his bosom upon this occasion. He felt his awful responsibility as a Missionary; but he rejoiced in the arrival of that hour which was to introduce him to his field of labor. By the apparent feelings of the assembly, he learned what was felt and what was doing in the Christian world in relation to the great work of saving the nations which yet sit in darkness. He beheld a concentration of those holy motives and noble efforts which have already transformed the wilderness into a fruitful garden, brought forth streams in the desert, warmed the parched soil of the tropics, relaxed the hitherto unyielding grasp of oppression, and dissipated the darkness of the world. He saw in the scene before him, a gushing fountain, from whence shall issue streams of life, going forth to invigorate the earth, upon which moral death has proudly left the traces of its footsteps, parching the soil at every step. He saw a mighty arm thrust forth to open the door by which the Gentiles should be brought to behold the beauty of the daughter of Zion. He thanked God that while Heaven's own light had been shed down upon the church, disclosing to her view those climes where

"Darkness with fearful wing lies brooding,"

the church had heeded that light, and was marshaling her forces for their deliverance. He thanked God that he had been accounted in anywise worthy to execute the work God committed to his people. He said that to the Missionary, in a peculiar sense, was entrusted the work of preaching Christ. The Missionary stood distinct from, and unlike all other men who are engaged in doing good. His work is different—his associations unlike all others—his trials and afflictions peculiar—his sensations unknown to men in other situations—and his motives, and the principles from which he acts, if similar in their nature, are unlike in degree to those which actuate other men. If *ambition* would shed her dazzling sunlight upon his path, it is soon eclipsed by the death-gloom that surrounds his field of labor. If *honor* would call him forth from his former pursuits, by deceiving him with her bubbles of rainbow hue, how soon are all these broken by a breath! for he is engaged in a work which receives no honor from the world. If *love of ease* allure him, the touch of pain, the grasp of disease, the embrace of death, awake him from his dreams. No! If aught but motives and principles pure as the Gospel he preached, should for a moment prompt him, they would be dissipated at the very threshold of his work. They will fly from him, and leave him to sink at such a moment as that which now greets him, when he must dash the tear from his cheek, hush the clamor of his feelings, and snap the cords which bind him to his country and friends. The Missionary claimed the prayers of God's people. This was his defence, his trust. This covered him with the panoply of God. It might save him from the pestilence, and from a thousand dangers. To awaken an interest in those before him, he need not call forth the imagery of poetry to adorn his subject. He spoke to Christians;

and it was enough to say to such, that the Missionary went forth to save souls—immortal spirits! No words, no subject was so full of meaning as this. *A soul lost—a soul saved*—were expressions too full of infinite importance to be justly estimated by finite minds. Millions of souls lay bleeding in the field upon which his eye was turned. He thought the hour was come when the Christian world would speak the word, and Africa be saved. He saw light gleaming upon the manacles of the slave—a light that should melt the chains of human bondage! He stood upon the threshold of his field of labor. Others had entered it, but had gone to their reward. One, whose voice twelve months since was heard in this house, went forth to this harvest of souls—he thrust in his sickle, and bowed his head to the stroke of death. He felt what it was to be threatened thus with death at the very onset of his labor. He knew what it was to separate from friends and home. He had counted the cost—but *affliction must be saved*. For the Missionaries he craved the prayers of every Christian. Prayer might save their lives—if not, like a gentle zephyr, it would scatter abroad the seed they had sown; and while they were slumbering beneath the palm tree's shade, in the loneliness of death, it would spring up and bear fruit—*Farewell!* God bless you,—and save Africa! trembled on his lips.

The Rev. R. Spaulding, in a very touching manner, also gave his Farewell. He spoke of the importance of the Mission cause. The church, he said, were individually responsible for the success of this work. The Mission to Africa was not his mission—it was the Mission of the Christian world. Some cold-hearted ones would contribute a *hope* of success;—but more must be done. Each individual must feel his responsibility, and help on this work. God demanded this. He said the recent intelligence of the death of the lamented Cox, had indeed sickened their hearts, but had not damped their courage. No; his spirit called on them to make haste and supply his place. He felt that it was hard to break the many pleasant associations and tender ties that bound him to his "mother land," but it was for Christ, and he was willing to go, and if necessary, even be *sacrificed*.

An Address was also made by the Rev. J. T. Burrill, full of affectionate sentiments towards the young Missionaries, and powerful pleadings for the millions of Africa. He alluded to the bleeding victims of the country, who in unnumbered millions had been sacrificed on the altar of Mammon. His remarks gave point to the language which Cowper puts into the mouth of the Negro slave:—

"Slaves of gold! whose sordid dealings
Tarnish all your boasted powers,
Prove that you have human feelings,
Ere you proudly question ours."

The following hymn, composed by Rev. S. O. Wright, was then sung:—

Though spreading lakes in sunbeams glow
By Ethiopia's ancient hills;
Though sparkling streamslet onward flow
Through green-clad plains and forest-shade;
The evening breeze, in sullen mood,
Moans on the mountain's hoary brow—
For Death arrests her fearful brood,
And sorrow holds her empire there!

A nation's blood flows o'er the land!
It spreads from Gambia's golden shore
To lone Sahara's desert strand,
And far to Congo's sea-washed coast;
The clanking chain breaks midnight's rest,
And chimes with many a million sighs—
For Africa bends, with stricken breast,
Beneath Oppression's lowering brow.

But while her blood unheeded falls,
And stains the garments of her foes,
On God's eternal throne it calls,
And pleads for Africa's freedom hour!
'Tis heard—and o'er the ocean waves,
A promise-morn in brightness dawns:—
It lingers now beside the graves
Where rest her holy martyred dead!

But soon the light of God's day
Shall mark and shine on mount and dale,
While millions greet the welcome day
That breaks the captive's galling chains;
And blest, on every sunlit hill,
Her sabbath sons shall dwell in peace;
Her forests catch the joyous thrill,
And echo answer, *SUB is FREE!*

The Rev. Mr. Taylor, Seaman's Preacher, made a highly impassioned Address. He said he had been prejudiced against Missions, and cold-hearted in the cause. He had been accustomed to imagine that some had commenced the work for fame, rather than from love to the souls of men. On a recent voyage, however, for his health, in company with Missionaries, he had seen such a spirit of self-denial, and devotion to the glory of God and the salvation of souls, that his mind was wholly changed. He was now a convert to the Missionary enterprise, and was ready to proffer both heart and hand in its favor. He saw in the young Missionaries present, and who were soon to depart for unhealthy climes, the same quenchless flame for God and souls, and he could no longer hesitate to award to Christian Missionaries, a purity of motive not surpassed by others. He alluded to the recent death in Africa, of that devoted Missionary, the Rev. Melville B. Cox, who, a year since, was in that house, but now numbered with the dead, and gone to his reward in glory. He had indeed suspected, that the early death of Mr. Cox would dishearten the brethren now ready to depart. But he saw no such timidity. They were firm in purpose, casting themselves on God, and the prayers of those who love him.

The whole was a scene of high interest; and we hope the prayers of those who were present, and of those who will not forget this Mission in their intercessions before God, will prevail for the protection of our Missionary friends, and for an increase of the heralds of salvation in Africa.

From the Mother's Magazine.

THE BARTERED KITE-LINE.

The opportunities which are afforded to mothers to instill right principles into the minds of their sons, from trifling and every day occurrences, should neither be overlooked or misimproved.

While recently on a visit in a friend's family, a trifling incident occurred, which I thought so happily improved, that I mention it, as illustrating such facilities.

As I was sitting with Mrs. B. in her own room, her son James abruptly entered, when the following conversation ensued, which neither of us felt inclined to check:

"Mother," said James, "George makes so many bargains, that it is a chance if he is not often imposed upon."

"My son, you know that I have often regretted this disposition in your brother to barter away his toys,—I hope you will advise him to give up that kite-line,

I fear his experience in this case will prove too dearly bought. I think, James, you may have more influence with your little brother, in helping him to correct this unfortunate propensity, than even your mother. You know that he has peculiar temptations to induce this habit. You are both aware that neither your father nor I approve of such traffic."

"Mother, I do not see in this instance, how I can honorably advise my brother to relinquish that kite-line. I know that it was fairly paid for. The boy that sold it to him, is twice as old as George; he has therefore no right to take it back. If he should get angry, mother, he is not worth minding, for he is a mean fellow."

"James, I do not think your reasoning correct," said Mrs. B. "From the fact that that boy is ill bred and ill nurtured, and so much older than George, I should advise you both to have nothing to do with him, or to say to him, 'I hope you will therefore advise George, at once, to restore the kite-line.'"

"But, mother, I fear I shall never have so good an opportunity to show that young bully, that I will not have my little brother imposed upon, or insulted by him. This is not the first time he has played his tricks upon George. He pretends that his father sent him to get back the kite-line. It may be true; there is a conspiracy between them to cheat George. The boy promises at some future time to pay George in some way for the kite-line. But let him first show the money and the marbles, that George gave him for the kite-line."

"If George loses his bag of marbles," said Mrs. B., "and his ten cent piece for this time, it may teach him a good lesson for the future. I hope he will soon learn to avoid such dishonest and ill-natured companions. As George thinks much of your example, I hope you will help me to impress upon his mind this one truth, that it is always hazardous to keep company, or transact business, with the unprincipled. Besides, the boy should be encouraged to be dutiful to his father."

"Mother, I do not much wonder that men, who have a high sense of honor, should sometimes be tempted to fight duels. It is not so easy to yield one's rights to such a desperate fellow as Ira Cleaver. I should rather bear George out in resistance for this once, even if I should have to resort to the law for justice. I should think Mr. Cleaver would have more respect for my father, as a man of spirit, than dare to treat any of his family in this way."

"I regret, James, to find that you are almost disposed to find an apology for dueling. I will hereafter make that a distinct topic of conversation with you. For the present, I shall only advise you never to make too serious a matter of trifling affairs. By resenting either a supposed or intended insult, in the way you have suggested, given by a wicked, vulgar, or ill-bred fellow, you experience the very evil you design to avoid. Instead of heightening your dignity, or elevating your character, you degrade yourself to the level of your antagonist, if not beneath him, besides lessening your influence, and endangering your property. Such persons may exceed you in anger, and abusive language, and vile conduct. Sometimes their sole object is to provoke you to retaliate, in the hope of getting an advantage over you. But the best victory to gain, when assailed by such an opponent, is to notice him as you would a troublesome little fly, just brush him off, and keep out of his way in future, if you can. You are not to look for justice at the hand of the unprincipled, certainly not any thing like magnanimity. When your feelings are injured, or your reputation assailed, or your property endangered, by persons of equity, candor or magnanimity, you may safely seek for an explanation, or for redress. But in your brother's case, I am persuaded that by resistance he will only expose himself to abusive language, and to insult upon insult. That wicked boy, I fear, will in some way seek to be revenged on George."

"My dear mother," said James, "as usual, you have gained the victory in way of argument. I see the force of your reasoning. I see that it would be very natural for a boy as ill disposed, and as capable of injuring the feelings of others, as Ira Cleaver, to wish to retaliate upon George, by stealing his play-things, breaking his toys, or cutting his kite-line. And perhaps this trifling affair might lay the foundation of a settled hatred against both of us. I will hasten to find George, and advise him immediately to return the kite-line."

Perhaps some mother will say, why did Mrs. B. suffer her son thus to parley with her. Would she not have secured her children's obedience, and better maintained her own dignity as a mother, if she had at once expressed a command, instead of simply giving advice, or expressing her wishes. We will suppose that Mrs. B. had in this instance replied, with an air of displeasure, "James, why do you intrude? Do you not see that I am engaged with company? You know your father's opinion and mine on this subject. Why then do you wait to be told your duty? Go instantly, and find George, and let him know that his mother commands him to give back that kite-line, and let me never hear again of such conduct." We will suppose that James and George are made on such occasions to *submit* to their mother. But what would have become of James's dislike to Ira Cleaver? What of his disposition to be revenged upon that quarrelsome boy? Every one can see that hostilities instead of being allayed, would have been perpetuated. Other opportunities would have been sought to be revenged. Instead of being the injured party, James and George might, and probably would have become the aggressors. Although children should never question the propriety of their mother's opinions, yet from intercourse with other children they often do. Children as well as adults, are sometimes conscientiously wrong. By taking this ground with her son, Mrs. B. gave herself an opportunity to explain the reasons for her opinion. Had it been otherwise, James might have betrayed his want of confidence in his mother's judgment, in the hearing of his little brother and companions. Subsequent occasions to be revenged upon Ira Cleaver, or every other opponent, would probably be improved, without giving mother an opportunity to command, or even to advise.

Mrs. B. by appealing to the magnanimous feelings of her son; by reposing confidence in this elder brother; by commissioning him with an endowment of love, requiring as she acknowledged, no ordinary share of wisdom and address, even on the part of a mother, she not only secured for this time the ready obedience of this eldest son, but she elicited his sympathy for his mother and little brother. She likewise taught him that in some cases, to yield is to conquer. By condescending to hold an argument with him, she prepared him, when placed in circumstances beyond a mother's direct influence, to think and act with magnanimity, and independence, and self-respect.

BEWARE OF TEMPTATION.

When a man's situation in life opens his natural temperament to the solicitations of sin, he is in great danger. "If Hazael be king of Syria, his cruelty and ambition will cause him to rage savagely against Israel. If the priests come with their pieces of silver, Judas' covetousness will instantly be at work to sell his master; and many instances of the kind may, in the days wherein we live, be given. Some men think to play on the hole of the asp, and not be stung; to touch pitch, and not be defiled; to take fire in their clothes and not be burnt; but they will be mistaken. If thy business, course of life, societies, or whatever else it be of the like kind, do cast thee on such things, ways and persons, as suit their lust or corruption; know that thou art entered into temptation. How thou wilt come out, God only knows. Let us suppose a man that hath any seeds of filthiness in his heart, engaged in the business of his life in light, vain, and foolish society. Whatsoever notice—little, great, or none at all, he takes of it, he is undoubtedly entered into temptation. So is it with ambition, in high places; passion in a multitude of perplexing affairs; polluted, corrupt fancy, in vain societies, and the perusal of idle books, or treatises of vanity and folly."—*Owen*.

THE REFORMED PHYSICIAN AND HIS FAMILY.

Brother Gildersleeve.—The following extract of a letter, received a few days since, I send you, and if you think proper, give it a place in your temperance department. I am well acquainted with its author, and can testify to the truth of his statements. Five years ago I saw him drunkard, a disgrace to his family, whom he had brought to poverty and distress. His mouth was then filled with cursing and blasphemy; but he joined our temperance society, and has since become a very worthy member of the church, and is now engaged actively and successfully in the promotion of temperance.

"Dear Christian Brother, I have joyful news to tell you: my dear wife has related her feelings and the working of God upon her heart, and I am led to think that she has passed from death unto life. Oh, come and see us! I may be too sanguine in my expectations, for you know when we pray anxiously for any object, and have our hearts fixed on it, and wish it to be so, we may sometimes deceive ourselves. Come and judge the case for us. My wife places a good deal of confidence in you. This has caused me to consider the long-suffering mercy of God, and the mysterious manner of his work. What a contrast between five years ago and this time! I was then a miserable, drunken vagabond, without God, and without hope in the world; unfit to live; unprepared to die; a disgrace to the name of man; my family reduced to want; my children almost naked and uneducated; my wife weeping when I left home, and sorrowing when I came back; my children running and hiding from a drunken father. Oh! what a dark catalogue of sins has the drunkard to answer for! I had become so infatuated with the love of liquor, that I would have sacrificed any thing to have gotten it. What but the wonder-working power of God could have arrested me? Nothing. Instead of a place of cursing and blasphemy, my house has become a house of prayer; instead of the bottle and glass, the Bible and hymn book; instead of sorrowing, and fearing, and trembling, when I come home, there is now joy and peace. Ever since the accursed thing has been banished from my house, peace and quietness reign. Aye, and the Lord begins to rejoice the hearts of my family."

Were your readers as well acquainted with the author of the above letter as I am, it would not fail to make an impression. Just conceive a physician sunk to the very depths of drunkenness, shunned by all that knew him, now raised to a good standard in society, and an extensive practice, and exerting all his influence to put down the evil of intemperance.

[The above communication is from a source which entitles it to the fullest credit.]

NEW STORE.
NEW BOOKS.
RODERICK WHITE.

HAS taken the commodious East Store in the new Exchange Buildings, north side of State House square;—and is now opening a full assortment of BOOKS and STATIONARY, which are offered on the most favorable terms, at Wholesale and Retail.

He has just received from New York, Boston, and elsewhere, many new and popular Books, among which are

The Works of Rev. Robert Hall, with Memoirs of his Life, in three volumes.
Memoirs of the Life of William Livingston, L. L. D.
Life of John Jay.
Works of Rev. John Wesley, in three volumes.
Complete Works of Rev. Andrew Fuller.
Scott's Bible, in three volumes.
Calmet's Dictionary of the Bible, with additions, by Professor Robinson.
Dodridge's Expositor.
Dwight's Theology.
Marsh's Ecclesiastical History.
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Barnes' Notes on the Gospels, in two volumes.
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He will keep on hand, the most approved and latest THEOLOGICAL, MEDICAL, AND LAW BOOKS.

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Harper's Family, Theological, Classical, Dramatic, Boy's and Girl's Libraries, &c. with all the other popular works, issued from their press.

Also, Books for Sabbath Schools, new and interesting—with a general assortment of

SCHOOL BOOKS.

He also publishes a QUARTO FAMILY BIBLE on fine paper, which is offered much less than the usual price.

Hartford, July 13. 26

DRY GOODS NOTICE.

THE subscriber respectfully invites the attention of his customers and the public to the most extensive assortment of FALL & WINTER GOODS he has ever offered—now open, and will be shown freely. More than ordinary pains have been taken in their selection, many of them Auction purchases, good bargains. He thinks it unnecessary to enumerate articles, or name prices. His assortment is as extensive and complete, and will be sold as cheap as any other store in the city.

Constantly on hand, a full assortment of CARPETS and FURNITURE GOODS.

JOHN OLMSTED.

Sept. 21. 36

PAINTING, GLAZING, & PAPERING.

THE subscribers have formed a copartnership under the firm of

D. Brockway & Co.

for the purpose of carrying on the above business, and have taken the shop lately occupied by Miller & Fitch, in Lee street. Those in want are invited to call, and they may be assured that no pains shall be spared to please them. The least order will be thankfully received, and punctually attended to.

DAVID BROCKWAY,
ERASTUS GRANGER.

Hartford, Sept. 21, 1833. 36

NOTICE.

THE subscribers having been appointed by the Court of Probate to the District of Bristol, commissioners on the estate of *Styler Norton*, late of said Bristol, deceased, hereby give notice to the creditors of the estate of said deceased, that six months from the date hereof, are limited by said Court for said Creditors to exhibit their claims to the subscribers, and that we will meet on the business of our said appointment at the late dwelling house of the deceased on the first Monday in December next and on the third Monday in March next, at two o'clock P. M. on each of said days.

JOEL TREUSDELL, } Commis.
NEWMAN PECK, } sioners.
All persons indebted to said estate are requested to make payment to the subscribers.
HARRIET E. NORTON, } Admini.
TRACY PECK, } strator.
Bristol, September 28, 1833.

BIBLE COMMENTARIES.

F. J. HUNTINGTON
HAS RECENTLY RECEIVED
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Do. do. 6 vols. Royal 8vo.
Do. do. 6 vols. Medium 8vo.
Do. do. 6 vols. Royal 8vo.
Do. do. 3 vols. 8vo. do.
Do. do. 6 vols. 8vo. do.
In new and strong binding, and for sale low.
July 20. 27

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Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State Street, a few doors west of Front Street.

THIS Institution was incorporated by the Legislature of this State, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is \$150,000 with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank funds, Mortgages, and approved endowment notes; all which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company:

Wm. W. Ellsworth,	Martin Cowles,
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Henry Hudson,	Henry A. Perkins,
Roderick Terry,	Horatio Allen,
Edward Watkinson,	Joshua P. Burnham,
Thomas C. Perkins,	C. H. Northam,
D. F. Robinson,	

WM. W. ELLSWORTH, Pres.
THOMAS C. PERKINS, Secy.
Hartford, Jan. 1833. 28

JUST RECEIVED, AND FOR SALE BY
F. J. HUNTINGTON.

The Mother at Home, 2d edition, by J. S. C. Abbot. Self Discipline, by Henry F. Burder, D. D. From the last London edition.
Is it well? By G. T. Bedell, D. D.
Mary of Burgundy, or the Revolt of Ghent. By the author of "Philip Augustus."—Henry Masterston, &c.
The Bible Companion, designed for Bible classes, families, and young students of the Scriptures, illustrated with maps and engravings, from the last London edition.

Journal of two Voyages along the coast of China, in 1831 & 32—the first in a Chinese Junk; the second in the British ship Lord Amherst—with notices of Siam, Corea, and the Loo Choo Islands, and remarks on the Policy, Religion, &c. of China. By Charles Gutzlaff.
Evidences of Christianity, by Thomas Chalmers, D. D. To which is added, remarks on the nature of Testimony, and on the argument derived from the commemorative rites of the Christian religion, by John Abercrombie, M. D. F. R. S.

A general and very complete assortment of School and Miscellaneous Books. Merchants and Teachers supplied with every necessary article for the use of winter schools, on the most reasonable and accommodating terms.

RECENTLY RECEIVED.
The complete works of the Rev. Robert Hall, 3 vols. 8vo.; the complete works of the Rev. Andrew Fuller, 3 vols. 8vo.; Calverley's, Brown's, and Malcom's Bible Dictionary; Winchell's "Watts' Psalms and Hymns," with the additional hymns—various sizes and bindings; Henry's, Scott's, and Clark's Commentaries on the Bible; Family Bibles, &c. &c. all at the lowest prices.

J. W. DIMOCK,
Merchant Tailor.

HAS just returned from New York, with a complete assortment of Goods of almost every quality and texture—Broadcloths from \$2 50 to \$12 00 per yard; Fashionable Striped and Plain Cassimeres, from \$1 25 to \$5 00 per yard; a great variety of Marcellines, Valenciennes, Silk, and Figured Vesting, from 3s. to \$4 00 per pattern; Black, Blue, Green, and Brown Goat's Hair and Common Cambriles; fine White Flannel and White Serge for Wrappers and Drawers; Ratinetts, Circassians, Velvets, Fur Collars, Wrapper Buttons, Suspensers, Bosoms, Collars, Gloves, Hosiery Stocks, Hdkfs., Cloak Cords—with a general assortment of Trimmings in his line.

All orders executed with promptness, and particular attention paid to Cutting custom.
T. Fall Fashions received.
N. B. WANTED immediately, two journeymen that are good workmen. Likewise two vest makers.
Sept. 21. 36

PRINTING INK.

We, the undersigned, Printers and Publishers, of the city of Philadelphia, having used for some time back the Ink manufactured by Johnson & Durant, feel no hesitation in saying that we consider it equal if not superior to any now in use or manufactured in the U. States, in point of color and cleanness of impression.

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The subscriber keeps constantly for sale, Ink from the Manufacture of Johnson & Durant, at Philadelphia prices, which he warrants of good quality. It has given full satisfaction to those who have used it in this city. A liberal discount will be made for cash.
June 29, 1833. P. CANFIELD.

JUST PUBLISHED, AND FOR SALE BY
F. J. HUNTINGTON

THE SEVENTH EDITION OF PETER AND BENJAMIN; being Familiar Dialogues on the subject of Close Communion, by Delta.

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(He presen-
the whole Chris-
nevertheless we
Apostle, and ye-
er, is ambitious
of." To com-
plains of the
the See of Rome
fesses "that the
such chastismen-
that St. Peter at
the outrage whi-
these and other
which we have
appears that the
of Rome rested
already changed
days the sort of
to assume w-
his imperial nar-
basis was overt-
barbarians, ani-
the purely spiri-
culated to impos-
The name of St.
than that of Aug-
as it